

AMERICA

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Chronicle

Home News.—A curious incident happened in Washington on March 18 which threatend for a time to embroil this country with France, and which il-

The Houghton Incident

lustrates the unfortunate system adopted by the Administration for giving out news. Mr. Houghton, Ambassador to England, was quoted as having told the President that the outlook in Europe was very bad, that the Powers are insincere in declaring their willingness to disarm and are merely scheming to get the United States into their affairs so that one faction might profit by its influence at the expense of the other. A storm of protest in this country and abroad followed the publication of these dispatches. The Department of State issued an official denial that such was the report made by the Ambassador to the President. In spite of this, however, it has since been fully established that the interview with Mr. Houghton took place at the State Department, evidently under the guidance of the Administration. This had

already been foreshadowed by the fact that the chief Administration paper in New York had published the most startling dispatch of all. The purpose of the Administration in setting these pessimistic views before the country has not been fully disclosed. It is known, however, that whether the interview was semi-official or not, the sentiments expressed are shared by all in authority at Washington. One immediate effect of the incident was the decision of the League to call the preliminary disarmament conference in the near future, whereas it had previously been understood that the League, following the late fiasco, had intended to postpone this indefinitely. The so-called "White House spokesman," whom everybody but the Washington correspondents is entitled to recognize as the President himself, gave out that the United States intends to send a commission to the preliminary disarmament conference. He also announced, however, that the call from the League to discuss our reservations to the World Court will be ignored. The President feels that he has no authority to interpret the Senate's wishes in this matter. It is hoped by those who are against the League but in favor of the World Court that this line of action may ultimately bring about a complete divorce of the Court from the League, whereas the call from the League to discuss our reservations to the Court had revealed how closely the Court and the League are associated at present. An already apparent effect of all this is a strengthening of many people in the United States in their determination to keep this country from political alliances with Europe, at the same time dealing with the various countries in such a friendly and helpful manner that will not hamper our freedom of action.

Stock Collapse

A second collapse within a month of stock market prices caused the country to look with some alarm to Wall Street and ask if, in spite of reassurances to the contrary, this new bear movement does not foreshadow a decline in the business prosperity of the country. Those who answer this question in the negative declare that the movement is simply one of allowing stocks to drop to their natural level after various promoters had succeeded in unloading their holdings on the public at an inflated price. Other circumstances are also advanced as the cause of the

movement. Heavy withdrawals of loan money, a rate of 5½ per cent on call loans, the announced investigation into mergers of oil companies, the nine weeks' decline in commodity prices and the pessimistic reports from iron and steel companies are also alleged as reasons for the drop in prices of stocks on Wall Street.

Austria.—The question of the advisability of a coalition with the Socialists was the topic of special interest at the General Convention of the Christian Social party. The Chancellor himself, discussing this problem, said that in other countries where the

Austrian Socialists Socialists did not adhere to their Marxist ideas as they do in Austria, cooperation was possible. In Austria, however, the Christian Social party, which forms a rallying point for the middle-class parties, cannot possibly make friends with a group that regards the class-struggle and permanent opposition to the educated classes as a kind of duty. Outside of the conference Dr. Seipel, too, had spoken on this subject. "If the Socialists were to refrain from working against the Church and the religious culture of the country," he thought they might at least be a party with the single purpose of helping their own followers. Nevertheless he thought that before long peace would be struck between the various political groups.

China.—On March 22 Tientsin was evacuated by the Kuominchun (National Army) and national affairs reverted to the status that held last November. The retreatants moved toward Peking while Tientsin came under the control of Chang Tso-lin, and

Chang Takes Tientsin his allies from the province of Shantung. On March 20 the Peking Cabinet had resigned but at the request of the Chief Executive, Tuan Chi-jui, it consented to remain until the military question was settled. Meanwhile both Li Ching-ling who was ousted from Tientsin last Fall by Marshal Feng, commander of the Kuominchun, and Governor Chang Tsung-chang occupied Tientsin as representatives of Chang Tso-lin. Feng was reported to have fled to Mongolia. With the abandonment of Tientsin Taku was also evacuated and the situation at the port again became normal. As a reaction to the ultimatum of the Powers to the Taku blockade the preceding week, student riots took place in the capital during which about forty of the rioters were killed.

Czechoslovakia.—As anticipated in our last Chronicle, Jan de Cerny has been appointed Premier and Dr. Benes continues in his position as Foreign Secretary. A violent party fight, however, has been aroused in regard to the latter. President Masaryk had asked also for the reappointment of M. Dvoracek for the Department of Commerce. The National Social-

ists opposed this on the plea that since Dvoracek held a seat in Parliament he should not belong to a "civil service" Cabinet. But with their wonted inconsistency they were strong for Benes, who also holds a seat in Parliament. The Agrarians and Populists were not slow in pressing this point and as a consequence Benes will probably hold his post as Foreign Secretary and resign his place in Parliament.

The School Struggle In the name of the Czechoslovak Hierarchy the Archbishop of Prague has sent a memorandum to the Government on the question of religious instruction in secondary schools. He recalls that on May 3, 1923, he had presented a protest in the name of the Bishops of the

Republic against the exclusion of religious instruction from the draft-schedule for the four higher classes of the secondary schools, as drawn up in the proposed scheme for the reform of secondary education. Not only was no answer given to that protest of the Bishops, but a published proposal of the Advisory Committee on the reform of secondary education has since appeared, according to which religion as a subject is to disappear even from the time-table of the four lower classes, "so that pupils who in their tenth or eleventh year, and after their fourth or fifth class of elementary school, come to a secondary school would be left without further contact with religion!" Since it is further intended that all normal colleges for teachers of the elementary schools are to be abolished, it would follow that future teachers for these schools would be left without adequate religious instruction. The gravity of this measure is plain if we understand that there are practically no denominational secondary schools in Czechoslovakia except those controlled by the Government and it is impossible at once to change this situation.

France.—"So long as you present to your own and other countries the spectacle of governmental instability, you will never be able to redress your finances," Premier Briand reminded the Chamber of Deputies, March 18, when that body met for the first time with the new Cabinet. Holding in abeyance discussion of the several outstanding problems with which it must deal, the Chamber indulged in an orgy of political rancor, dividing itself in the matter of Louis Malvy's inclusion in the portfolio as Minister of the Interior. When his opponents, reviving the Chemin des Dames incident, reiterated charges of responsibility against M. Malvy, the latter fainted in his seat and had to be carried out of the Chamber. With the restoration of order, the Premier succeeded in sufficiently pacifying the dissident elements to secure a vote of confidence in the Government, by a majority of nearly 200. M. Briand himself assumed charge of the Department of the Interior in the absence of Minister Malvy, whose return to office was judged uncertain. It has been predicted that his remaining in the Cabinet would preclude the possibility

Opposition to Malvy

A New Cabinet

of securing favorable action on Finance Minister Peret's taxation proposals, scheduled for presentation to the Chamber as soon as they had been discussed by the Finance Commission.

In the detailed report of its transactions for 1925, the Bank of France gives its outstanding circulation as fifty-two billion francs, an amount far below the advanced legalized limit. During the year the value of the franc in exchange market declined thirty per cent, while the average French wholesale prices advanced twenty-three per cent. The management of the Bank declares that the increased limit of issue, advanced so repeatedly in the past, will not be extended, and "demands that without the loss of a single day" the respite granted "shall be employed to bring about budgetary equilibrium and re-establish public confidence." Failure to improve the currency situation, as the *New York Times* editorially observes, is to be attributed to "the lack of political courage to face the practical necessities of remedial legislation."

Following an arrangement made a month ago between Marshal Petain and Primo de Rivera, a joint conference of French and Spanish commanders has been held at Rabat, with a view to prosecuting more effectively the common war against the Riffs. While no details of the meeting were published, it was reported that both European nations were in harmony as to their plans for early advances in the Quezzan sector and eastward from Alhucemas Bay. The *Temps*, March 21, carried a Rabat message which affirmed, in spite of contrary official Paris statements, that steps toward peace negotiations had been discussed between delegates of Abd-el-Krim and representatives of the Moroccan Protectorate.

Germany.—On their return from Geneva, both the Chancellor, Dr. Luther, and the Foreign Secretary, Stresemann, made plain their determination consistently to carry out their League policies. Dr. Luther described Locarno as the cornerstone of German foreign policy, and entry into the League as a logical requirement to secure the advantages of the Locarno treaties. Naturally a bitter attack was directed against them in the Reichstag by the Nationalist party, but a lack of confidence motion was rejected by a vote of 259 to 141. Adverse motions by the Communists and Ludendorff's Völkische party were also defeated. The occasion, however, brought Grand Admiral Tirpitz to his feet. It was the first speech delivered by him as a Nationalist Deputy, but his warning that the Locarno-League policy of the Government would bring Germany into dependence on France made no profound impression. The Socialist spokesman voiced the complete satisfaction of his party with the Government's activities at Geneva.

Great Britain.—Foreign Secretary Sir Austen Chamberlain has been vindicated both by the Cabinet and the Commons for his bitterly criticized course before

and after the recent Geneva conference. On March 23, by a vote of 325 to 136 the House voted down a resolution to reduce Sir Austen's salary—a technical method of introducing what amounted to a vote of censure. The debate was heated and Lloyd George led the attack. Chamberlain made a lengthy speech defending his Geneva procedure. He denied having given any pledge to M. Briand or acting disloyally toward Germany. In fact, he remarked that whereas his own countrymen had accused him of such disloyalty Germany never had. As to the distrust aroused in America by Geneva, Sir Austen taunted Lloyd George with having contributed to it by articles he wrote. He expressed strong disapproval of the stand taken by Brazil in the conference, without, however, implying that any other Power had been egging her on. "The honors at Geneva," he said, "were shared by the Poles, Germans, Swedes and Czechs." Regarding the instructions he had received from the Cabinet he said they were subject to his discretion and were based on the principles that no change in the Council should be permitted which would prevent or delay the entry of Germany; that it would be better for Germany as a member to have responsibility for any further change in the Council; that in principle the rule should be maintained that only the great Powers should be permanent members of the Council and that neither Poland nor Brazil should be made permanent members at present.

At a meeting of representatives of owners and miners on March 24, Premier Baldwin announced that the Government had decided to accept the report of the Coal Commission and to pass the requisite legislation to make its recommendations effective for reorganization of the coal industry, provided colliery owners and miners themselves agree to accept the report and carry on the industry on the basis of the recommendations. He added that the Government had come to this conclusion after a careful consideration of the report and in the hopes of finding "a lasting solution of the problem." Asked concerning a prolongation of the subsidy which ends May 1, he stated that if in some quarters it still appeared necessary he would "be willing to consider what temporary assistance may be required to ease the situation."

Italy.—Of the five men charged with the death of the Socialist Deputy Matteotti, two were discharged, March 21, and the others found guilty of "unintentional murder," for which they were given a sentence which, by virtue of recent political amnesty and because of the time they have already spent in prison,

Report of
Bank
of France

Peace
or
War?

League
Policy
Approved

Aftermath
of
Geneva

Government
Accepts Coal
Board's Plan

Murder
Trial
Ended

is to be so reduced as to ensure their being liberated in less than two and a half months.—Uneasiness has been reported in the vicinity of Rakek, a Jugoslavian town near the Italian border, where a clash between customs officers of both the countries resulted in injury to two individuals. At the order of his Government, Belgrade's Minister to Rome will bring the affair to the attention of Italian home officials.

Mexico.—Conditions in Mexico remained practically unchanged. A report from the capital dated March 19 stated that the Governor of San Luis Potosi had issued orders prohibiting

*Religious
Situation*

Catholics from entering their churches. Incensed at such stringent measures the people then attempted to enter by force and in the struggle a number of Catholics were killed and wounded by Federal soldiers. The Government, it was rumored, was planning to arrest the Bishop, but this Governor Cano denied, declaring that, while the authorities are not opposed to religion and have no intention of seizing the Bishop, they will use every means to enforce the provisions of the Constitution with regard to the closing of churches or to the limiting of their number.—A dispatch from Chihuahua circulated by the Associated Press announcing the reopening of Catholic schools owing to their teachers having complied with the Government's terms which required that no mention be made of religion in the class-room, was met by an explicit denial from Chihuahua's Bishop, the Rt. Rev. Antonio Guizar y Valencia. The text of his statement reads: "Neither ecclesiastical authorities nor Catholics have made any agreement whatsoever regarding suppression of religious instruction in the schools."—Bishop Herrera y Pina of Monterey has issued a pastoral letter to his people urging them to offer passive resistance to the Government's efforts to enforce the anti-religious provisions of the Constitution.

The American-Mexican Special Claims Commission is now scheduled to meet at Tampico in April when the umpire, Señor Octavio, will officially publish the final decisions with regard to the Santa Ysabel case, which is known

*Claims
Commission*

to be favorable to Mexico against the United States. Judge Perry, the American member of the Commission, contends that Octavio has exceeded the limits of his authority by making a separate decision instead of siding with the decision of one or other of the Commissioners, and accuses him of disclosing his views through the press instead of doing so at public meetings as is stipulated in the articles.

Rome.—Considerable light has been thrown on the real significance of the letter recently written by the

Holy Father to Cardinal Gasparri, in advices of the Rome Correspondent of the N. C. W. C. News Service. The Catholic press in the United States is given a complete text of the letter in question, together with a brief outline of the conditions with which the Holy See has been confronted for three quarters of a century past. The reforms inaugurated by Benito Mussolini, since the advent of the Fascist Government, have won the consistent approval of the Holy Father, whose comment on the recent reform proposal was unfavorable only to such action of the civil powers as would infringe on ecclesiastical authority. The communication of the Pope, it is noted, was received with absolute respect throughout Italy, and the interpretation given it by the official Fascist organ, *Popolo d'Italia*, of which the Premier's brother is editor, has been pronounced correct by high ecclesiastical authorities. As that journal points out, there can be no question of a concordat between the Vatican and the Kingdom of Italy as long as the problem of the juridical situation of the Holy See in Rome is unsolved. Good intentions, it appears, prevail on both sides, and negotiations on a wider basis may be looked for in the future.

Spain.—The Government is not contemplating any measure to increase the income of the clergy, Premier de Rivera has announced through *El Debate*, but believes that "the Catholics of Spain must improve the situation prevailing in their churches and the living conditions of their priests, just as it is being done by Catholics in other countries." In the same interview, the Premier predicted indefinite continuance of the present Government, was optimistic regarding the outcome of the Moroccan situation, and announced, among other official plans, a contemplated extension of the University of Madrid.—As a consequence of the restrictions imposed on the Province of Catalonia, reported in these columns a fortnight ago, nine prominent barristers, officers of the Bar Association, have been banished to isolated parts of the country. They were charged with defying the law by using the Catalan language.

The discussion on the Novel in the pages of AMERICA would be far from complete without word from the writers of boys' books, and so next week the perennial favorite, Father Francis J. Finn, will let us in on some of his secrets.

Other features of a varied number will be the story of the Catholic University of Pekin, by its Rector, Dr. George Barry O'Toole; "New York's First Catholic Office-Holder," by Thomas F. Meehan; another of R. A. Muttkowski's popular science articles, "Fairy Shrimps"; and the conclusion of Dom Virgil Michel's paper on the Liturgical Movement.

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Our Duty and Mexico

IS it quite clear to American minds that we have a duty in the case of Mexico? And if we have a duty, is it clear just what line of action that duty dictates? Certain publications like the *Nation* and the *New York World*, and certain interests also, have been doing their best to muddle the minds of people on these two issues. Yet because we have been outspoken against injustice, it does not follow that we are demanding armed intervention. And because it happens that because of an unjust law American financial interests and Catholic priests both, for different reasons, find themselves subject to tyranny, it does not follow that the Catholic Church is playing the game of Oil. To draw two such conclusions is to muddle the issue.

Just what do our liberal journals want? They make a grand outcry against Mussolini, and yet defend the worse-than-Mussolini in Mexico. They berate our Government for deportation of aliens and approve the deportations by Calles. They shriek against confiscation of alien property here and applaud a much less justified confiscation below the Rio Grande. They refuse to consider as untouchable a Constitution which forbids intoxicating beverages, and preach to us of the sacredness of the Constitution of 1917 in Mexico. As for Russia—ah! Is that the clue? Russian ideas, and Russian gold, are very potent around the City of Mexico. It happens that the same people who are strongest for Russian recognition by the United States, are now defending Russia-in-Mexico. But it must give them a sharp pain in their liberal sympathies to have to do so.

Archbishop Curley struck the right note when he said in one of his splendid articles in the *Baltimore Catholic Review*: "Our American Government recognized the Russianized rule of Mexico. If we wish to be consistent, there is no reason why we should not extend the hand of fellowship to Red Russia. Mexico and Russia

are equally red. Better to say, they both are tarred with the same stick." Those who are defending Calles see this perfectly clearly. Does the rest of America see it with equal clearness? There are signs that our Government is beginning to realize what a dreadful mistake it was to attempt to be friends—for whatever reason, it matters not here—with the Mexican Reds.

What then are we to do? Send down the Army? People know well enough by this time that we do not want armed intervention. But as Americans we feel it a severe blow to our pride that we have official relations with the despicable crowd who adopted the Constitution of 1917 and are now attempting to enforce it.

A Puritan Father

BORN in a weather-beaten old house in the shadow of the great hills near Plymouth Notch, the late Colonel John Calvin Coolidge lived for eighty-five years in a village which returned twenty-nine citizens at the last census. It was an atmosphere and an environment in which only the hardiest could survive. In his young manhood he "ran" a country store at Plymouth Four Corners, and in a small room over the shop his son, the future President, was born. Later the hard-working thrifty merchant organized a country bank, and removed to a more commodious dwelling-place. It was in this house that late at night on August 2, 1923, he administered, as local justice of the peace, the oath of office as President of the United States to his son. Shortly thereafter he again changed his residence to the very simple, almost humble, house in which he died.

His fellow-citizens sent him to the State legislature for five terms and once to the State Senate. His career, while creditable, was in no way distinguished. In his Puritan fashion he loved the neighbors at Plymouth Notch and they, in a manner equally restrained, loved him. Two illuminating phrases by Vice-President Dawes admirably describe the place he held in their estimation. They did not think of him as the President's father, but of the President as John Coolidge's son. Obviously he was a man of simple tastes and quiet life. He was content to live with the folks at Plymouth, and until last year when he visited the President at Washington his travels were almost entirely within the limits of his native township. He was old-fashioned too; a bit suspicious of the telephone and contemptuous of the automobile; and it was his quaint custom to greet his distinguished son, even in public, with a fatherly kiss.

The Puritan fathers of New England had limitations which all the world knows, but too often does the modern critic disparage their virtues. They taught their children to worship Almighty God, to honor their parents, and to cherish fine traditions of respect, as a liberty-loving people, for law and order. From the bleak hillside farms of New England came a spirit which we must recapture if we are to remain a civilized, genuinely progressive nation. No doubt it is a consolation to the President to remember his father as one of the most rugged types of a fast-vanish-

ing people whose contribution to the truest welfare of this country is as lasting as the granite of their native hills.

When Luxury is a Necessity

SOME weeks ago a New York newspaper reported that about seventy per cent of New York's inhabitants "were trying to live on incomes of less than \$2,500." On the same day the same paper carried a full-page advertisement for a shop specializing in clothing of the finer grades. The first line of the advertisement struck a note that was sustained throughout "Luxury is a necessity because you must have it." Metropolitan shop keepers frequently advertise shoes at fifty dollars a pair and coats for men at \$250, because the skilful advertising agent long ago taught them how to stimulate a fairly general demand for these luxuries.

It is indeed difficult to "try to live" in New York on \$2,500 a year and at the same time conform to the principle that luxury is a necessity. Probably the task is not much easier in any section of the country. There is plenty of poverty in New York and in every great city, poverty of the kind that makes the beholder heart-sick. Thousands of men and women go to work hungry every morning, come home hungry and go to bed hungry. Life to them is nothing but a struggle. Every penny must be counted, and not one can be spent for amusement or any sort of relaxation, since there are not enough to pay for the bare necessities of life. New York may be the richest city in the world, but it does not take the student long to find out that the city's wealth is not widely distributed.

Side by side with this real poverty, poverty of another type flaunts itself. Third Avenue is poor when it has not enough to pay the rent and buy food but Fifth Avenue counts itself poverty-stricken because it cannot spend millions on trifles. It is poor when it must ride in a Pullman compartment instead of a private car, and instead of sailing to Europe on a private yacht be content with the imperial suite on the *Berengaria*. It has taught itself that every luxury is a necessity. The more it has, the more it seeks. It will never be satisfied with any refinement of luxury so long as it even suspects that a slightly higher refinement can be procured.

Fifth Avenue is provoking imitators who only recently left Third Avenue. They are men and women of moderate incomes who are beginning to believe that their purchases should be limited not by their pocketbooks but by their desires. They are encouraged in this economic delusion by the rise of the deferred payment system, which is excellent when applied to the necessities of life but fatal when extended to luxuries. Its fruits are automobiles, furs and diamonds, for which the pseudo-owner has mortgaged his income for the next few years. With the exception of the diamonds, the luxuries have ceased to exist by the time they are paid for and the title passes. Benjamin Franklin thought that a penny a day saved was the way to earthly felicity, so far as the possession of wealth can insure it, but we put the penny aside only to give it at the end of the week to the agent of the deferred-

payment system. For we have learned that luxury is a necessity.

A Hint To the Fourth Estate

IT is an interesting collection of essays and addresses that Mr. Henry W. Taft has recently published under the title "Law Reform." Originally intended for his professional brethren, they instruct and edify the laity as well. It would be an excellent idea to reprint Mr. Taft's essay "The Press and the Courts" in pamphlet form for the use of every managing editor in the country. Clear and direct in its indictment, it is equally definite in pointing out to the brethren of the Fourth Estate how easily the egregious errors which very commonly creep into press reports of indictments, trials, and decisions can be avoided.

As Mr. Taft observes, many intelligent men and women, interested in law and the courts, find the newspaper their sole source of information. But it is with a fraudulent and adulterated product that they are frequently served. An instance in point is the report published some two years ago in a New York journal beginning "Yesterday the Supreme Court of the United States handed down a decision that the States cannot compel railroads to abolish grade crossings." Following this statement was a discussion of Governor Smith's plan to compel the railroads to do that very thing. No doubt thousands of Americans who read the account began to wonder what rights after all were safe from attack by the Court. As a matter of fact the Court had expressly recognized the States' "unquestioned police power to regulate grade crossings in the interest of public safety." In the case before it, however, a State had sought to compel three railroads, engaged in interstate commerce, to erect a common railway station. The plan involved a rearrangement of main-line trackings so extensive that the expense would require a new issue of securities. But, under Federal statute, this last provision took the case from the State Railway Commission and transferred it to the Interstate Commerce Commission. Now this particular report did nothing worse than misinform the public on a Supreme Court property decision. But not infrequently the good name of some individual may be injured beyond reparation by the hasty words of a careless or incompetent newspaper writer.

The remedy suggested by Mr. Taft is so simple that one wonders why our clever editors have not discovered it for themselves. Jurisprudence, writes Mr. Taft, has its rules of procedure and a technical nomenclature. It is only common sense, then, to assign the reporting of legal proceedings to men who are familiar with the rules, or, if this be impossible, to submit all important news stories to a lawyer. Newspapers of repute, publishing a technical account of an opera or a concert, engage the services of men like the late Krehbiel, or Mr. William J. Henderson. Specialisation has gone so far in the larger offices that there are reporters for baseball, football, tennis, golf and prize-fighting, and these men must be thoroughly familiar with their fields. How long would any newspaper retain a sporting editor who did not know the differ-

ence between a foul ball and a home run, or who believed that a goal post and an outside kick were about the same? And what would happen should a Washington correspondent write that the outstanding Prohibitionist in Congress was Mr. John Philip Hill, or that with the exception of General Grant, President Coolidge was the greatest leader the Democratic party had ever chosen?

We agree that Mr. Taft's remedy should be applied, and add that theology and canon law also have their own rules, vocabulary and technique, of which the average newspaper scribe is woefully ignorant. We cannot ask that he possess a degree in both faculties, but it is wholly reasonable to require him to acknowledge his ignorance and cease his assumption of an infallibility not possessed even by the Bishop of Rome.

Misled Labor

NO sympathy for the strikers in the Passaic district should blind the public to the fact that the men have been singularly unfortunate in their leader and in not a few of their spokesmen. Albert Weisbord, judged by his acts, is a hot-headed young man whose excessive views and intemperate language are calculated to make any peaceful settlement highly improbable. Nor has the cause of the strikers been improved by the injection into the quarrel of attorneys representing the American Civil Liberties Union.

It is unjust to hold an association responsible for every act of its officials, but we do not think that Mr. Roger N. Baldwin will bring to Passaic the sane and balanced judgment that is imperatively demanded in a peace-maker. On his appearance before the Lusk committee in New York some years ago, Mr. Baldwin displayed his usual courage in defending his convictions, but convictions of the kind then championed are not useful in settling labor difficulties. In his opinion "the advocacy of murder, unaccompanied by any act, is within the legitimate scope of free speech," and so far as we know, Mr. Baldwin has not fallen in the esteem of the American Civil Liberties Union because of his plain speaking. As extinguishers of labor wars, the Union and Mr. Baldwin are not much more useful than a tank of gasoline at a huge conflagration.

At the same time, we have no word of censure for the rank and file of the strikers. Our attitude is, rather, one of pity and indignation. Rabbi Wise is responsible for the statement that at the outset of the strike, when the owners refused to treat with the strikers, an effort was made to secure intelligent leadership from the American Federation of Labor and that the Federation refused to take any action. Many of the strikers had been working for a wage that was hardly large enough to keep body and soul together. Hunger is a great breeder of despair, and in their hopeless condition the men turned to the only leader at hand. What else could they do?

We have no patience with the silly twaddle which would make the community primarily responsible for every civic or economic ill. Much of the suffering in this

world flows from causes which the community can regulate only in part or not at all. Yet it is an ominous sign when the public refuses to interest itself in the condition of the workingman, and can be stirred to action only when it is in some degree inconvenienced. Generally a strike is not due to one, simple, isolated cause, but to a whole series of causes and occasions extending over a period of years. Some can be removed through an enlightened public opinion. But when law-abiding and otherwise upright citizens discuss the worker and his problems in the spirit of Cain's answer to God "Am I my brother's keeper?" what hope is there for the future?

Are our Catholic societies and Catholic leaders doing what is incumbent upon them? Are we not too prone to brand the man who comes forth to denounce the economic iniquities of these days as a firebrand, a disturber of the peace, a "Socialist," a "Red"? Perhaps in his flaming zeal he has made some serious error. Can we overlook this incidence of human frailty, correct it if possible, but not permit it to divert our chief consideration from the justice of his cause? We are by no means certain that we Catholics, as a body, our societies and our publicists have not been recreant to our duty. In some circles, as this Review knows from experience, it is dangerous to advance certain fundamental principles in ethics, without first carefully advertising the fact that they are taken verbatim from the Encyclical of Leo XIII on "The Condition of the Workingman," and at that they are not warmly welcomed. We do not know how large these circles are, but to us they seem wholly out of place in the Catholic Church whose Divine Founder was Himself a poor workingman.

Rome and the Foreign Correspondents

THERE are undoubtedly many people alive today who would like to see trouble stirred up between the Holy See and Italy's dictator, Benito Mussolini. There are others who would look with disfavor on any movement tending to the solution of the Roman Question. That may be why, some weeks since, our papers printed in their foreign correspondence an inaccurate account of the recent incident of the Holy Father's letter to Cardinal Gasparri. A Commission had been sitting for some months attempting to bring about a more just and equitable arrangement of the relation between the State and the clergy in Italy. On this Commission were three ecclesiastics with the at least tacit approval of the Holy See. The conclusions arrived at were, as far as they went, eminently satisfactory. The Pope's letter then intervened, as explained in the Chronicle under "Italy," and a chorus of apparently exultant shouts went up and crossed the sea to the effect that relations were strained between the Vatican and the Government. We now know that this was not true. But the question still remains: why do our editors still continue to trust the correspondents who send such stuff to them?

The Meaning of the Church's Liturgy

[First of Two Articles by an Expert in Liturgical Matters]

VIRGIL MICHEL, O. S. B.

CATHOLIC liturgical movements have existed in various parts of the European continent for some years. They have had such success that earnest souls in this country have been asking why such a movement has not long ago been launched here. It is a hopeful sign that a real plea for such a movement could be made at the last meeting of the Catholic Educational Association at Pittsburgh. Incidentally the paper read there by the Rev. William Busch of the Saint Paul Seminary indicated several characteristics in American life that may have prevented us from getting more spontaneously into the atmosphere of a liturgical movement. However, since such a movement is evidently close at hand among us, a few indications of what the aim of any such liturgical movement should be may be of interest.

Any liturgical movement launched in the spirit of the Church must aim primarily at developing the spiritual life of the Faithful on the basis of the liturgy itself, the term *liturgy* here meaning the *whole* of the official prayers of the Church, of her sublime Sacrifice, and her Sacraments and sacramentals. I say the *whole* of the liturgy, since the external aspects of the liturgy are only a part of it, a secondary aspect, I should almost say, in so far as the purpose of the externals is to express, to reveal, or to transmit the rich spiritual graces and truths that form the real essence of the Catholic liturgy. The importance of the liturgy understood in this full correct sense as source of the spiritual life of all the Faithful was never expressed more clearly than by the memorable words of Pius X, the saintly inaugurator of the Catholic liturgical movement of our own time. To bring it about "that the true Christian spirit flourish in every respect and be preserved by all the faithful," this spirit must be acquired at "its primary and indispensable source, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church." (*Motu Proprio*, Nov. 22, 1903.)

The liturgy, viewed in this light, is as Divine as the Church; nay, it is the pulse-beat of the Church throbbing with the life of her Divine Founder. Thus Father Busch in the above-mentioned paper says admirably of the liturgy: "I have chiefly in mind its meaning, as a spiritual force, as the prayer-life of the Church, the mystical body of Christ, as ultimately the stirring of the Holy Spirit in that body of which Christ is the head and we the members." (Report of the proceedings of the Catholic Educational Association, 1925, p. 670). Similarly a profoundly Catholic article in the *Central Blatt and Social Justice* (July 1925, p. 124) says:

Liturgy is the Divine service which the mystic Christ, i. e., the Church as a body in union with Christ, its mystic head, renders to the heavenly Father. It consists in (a) the celebration, and (b) the application of the Redemption enacted in the form of holy

mysteries [*Mysterienhandlungen*, in the real Catholic sense of *Mysterium*], by means of the general priesthood (through Baptism and Confirmation) of all the Faithful, and the special priesthood (through Holy Orders) of the official, empowered ministers.

As a matter of fact no one can be a Catholic without the liturgy, since initiation into the Church is a liturgical act; and no one can remain a faithful member of the Church without a minimum participation in the central act of the liturgy, the Sacrifice of the Mass. However, no Catholic should be satisfied with merely fulfilling the minimum requirements of his religion, and the essential question of this discussion is not the amount of assistance at liturgical functions that is required, but what should be the manner of being present. Since the Church is the continuation of the living Christ, and since we are all to live Christ, according to the words of our Divine Master, we can hardly be said to fulfil the desires of Christ or His Church by an attendance at the liturgical acts that makes use of the latter only as an occasion for individual spiritual activities unrelated to the action of Christ in His Church which is being officially lived at the moment. Surely the minimum guidance of the Church in our spiritual life does not imply merely that the Church sets the occasions for us to guide ourselves; nor does it mean merely that in our daily extra-liturgical life we obey the moral precepts of the Church. Of course the Sacraments work of their own accord, *ex opere operato*; still the fullness of their efficacy depends on our cooperation, on our entering into the spirit of these Sacraments, which is ultimately the spirit of Christ Himself. This spirit, to repeat, we can find only in the Church, the living continuation of the historical Christ, and fully only in the *living* Church, i. e., in her official acts, namely the liturgy. But if the liturgy is thus the spiritual life which we must live, to a minimum extent at least, the action and the formulas of the liturgy ought to express very plainly and often in detail what that spiritual life is. To show that the liturgy does express this spiritual life is precisely an aim of any Catholic liturgical movement.

The first attempts at working out this objective of the liturgical movement have already been made. An explanation of the liturgical import of the Mass in the above sense is "The Liturgical Sacrifice of the New Law," Kramp, S. J., the English translation of which by the Rev. Leo F. Miller, Josephinum College, was recently published by Herder; and "The Eucharist," Kramp, S. J., translated by the Rev. William Busch, soon to be published by Lohman. An excellent Missal from the liturgical point of view is St. Andrew's "Daily Missal" (Lohman Co., St. Paul). A smaller pamphlet containing ordinary text of the Mass in Latin and English with liturgical explanations, to serve as an introduction to the use of the Missal, is being prepared for "The Liturgical Press" of St. John's Abbey,

Collegeville, Minnesota, where a liturgical review, the *Orate Frates*, and a Popular Liturgical Library are being planned.

Having outlined in a general way the positive notion of the liturgy, as it inspires the liturgical movement, a word or two as to what the liturgy is *not* may be helpful. The liturgical movement in bringing souls closer to the spiritual life of the Church and to her forms of prayer does not condemn private devotions, devotions springing out of individual hearts and not connected with the official acts of the Church. For that reason, also, the above paragraphs insisted primarily on the essential minimum participation on the part of the Faithful. The possibilities of such participation are of course well-nigh inexhaustible, there is no prescribable maximum limit; and surely souls will do well in trying to intensify their spiritual life by a contact with the liturgical life of the Church far beyond the minimum demanded. But temperaments differ widely, and not all can, to the same full extent, embody their spiritual endeavors in the liturgical forms. Besides, a liturgical movement may not be more Catholic than the Church herself. Hence there can never justifiably be any attempt to denounce private forms of devotion that the Church has approved, or even tolerated. The liturgy is therefore not meant to supplant all private and individual devotion. On the contrary the liturgy itself is admirably adapted to further individual development by meditation and spiritual reading. Again, the Way of the Cross, the Rosary, and other devotions, are undeniably most wholesome spiritual acts, however non-liturgical they may be. They cannot be condemned in the name of the liturgy; even if the liturgy, as the essential expression of the Church's spiritual life, may indicate the proper perspective which these and similar devotions should have in the souls of the Faithful.

Again nothing is farther removed from the aim of the liturgical movement than to revive interest merely in the external forms as such of the worship of the Church, or in their artistic appeal, etc. It is precisely the deeper dogmatic significance on which the spiritual efficacy of the liturgy in our lives rests; without it the liturgy would be nothing but an empty shell, a hollow sound or a meaningless gesture.

Nor is the liturgical movement a literal harking back to by-gone centuries. There are ages in which the spiritual value of the liturgy was better understood both by individuals and by the body of the Faithful at large, and more intensely lived. From these ages we can learn something of the proper appreciation, both theoretical and practical, of this precious heritage of the Church. Hence the study of such past epochs should be most profitable. However we are living in our own age; and while the past can indicate to us the spirit of the liturgy more clearly, it can not decide for us all our present applications of that spirit, the total manner in which that spirit must manifest itself today. For that we have the guidance of the Vicar of Christ; it is his voice alone that any true liturgical movement wishes to follow; his commands or his counsel or approval are its norm of action and development.

Hroswitha, Nun and Poetess

J. CONRAD PLUMPE, M. A.

THE dates of Hroswitha's birth and death have not come down to us. She was born, probably of noble lineage, about 930 and certainly lived beyond 973. She flourished during the medieval Renaissance, at a time "when women were the intellectual rivals of men." It seems that she entered the famed Benedictine convent of Gandersheim in the Harz Mountains of Saxony at a tender age and there received her education at the hands of her lady tutors, Rik-kardis and Gerberg, the accomplished niece of Otto I, and later her abbess. Through them she became acquainted with the Latin classics and the works of Prudentius and Sedulius. In his history of German literature Scherer remarks of a contemporary woman that she "even went so far as to study Greek." Hroswitha, too, it seems, "even went so far."

The poetry of this medieval nun successively assumed three clear types, epic, dramatic, and historic. However, she and her works were quickly forgotten. After Gerberg's death in 1001 learning suffered a rapid decadence at Gandersheim, and for centuries Hroswitha's memory was erased. It was the poet-laureate and humanist Conrad Celtes who in 1494 re-discovered her works in a Benedictine convent at Ratisbon, and in an edition graced with eight woodcuts by the illustrious painter Dürer, published them seven years later. Since then, though her poetry is read by only a limited circle of students, her fame has steadily grown, especially of recent years.

Youth and her natural bent induced Hroswitha to choose the epic as the initial expression of her genius. Neither here nor elsewhere is there a trace of pretentiousness or mock modesty. In the very introduction to her *libellus* of two Biblical poems and six legends, we discover an expression of girlish reserve and winsome naïvete coupled with deep piety, a combination that colors her entire subsequent poetry. With exquisite simplicity she presents an apology for her literary venture. Self-styled "little ignorant one," (*nesciola*), she admits the limitations and difficulties under which her "little genius" (*ingeniolum*), had to labor. She adds, though, that she does not want to bid her modicum of genius to decay through the rust of neglect, but chooses to place it under the hammer of devotion, hoping its faint response will contribute at least "some little praise to God."

After opening her verse with six dedicatory distichs to Gerberg, her teacher and Maecenic patroness, the poetess introduces her "Life of Mary" with a tender invocation of Our Lady. The lines to Mary, her Muse, are almost too precious to pass over. Witness at least the opening salutation:

*Unica spes mundi, dominatrix inclita caeli,
Sancta parens regis, lucida stella maris,
Quae pariens mundo restaurasti, pia virgo,
Vitam quam virgo perdiderat vetula,
Tu dignare, tuae famulae clementer adesse
Hroswithae votis carminibusque novis.*

This work, comprising 859 elegiacs, it would seem, is her most felicitous poem. It is a pleasure to mark how she contrives in a most charming way to combine the Marian incidents of Holy Writ with suitable legendary material drawn from the apocryphal gospel of St. James. The times when the use of apocrypha was accompanied with great danger had passed. Hroswitha thus successfully inaugurated an entirely new type of poetry. The epic contains a fulness and vivacity of expression and an ardent minstrelsy that would signalize the lines of any of our most elegant lyrists. For sheer poetic beauty and simplicity view the picture drawn of the Nativity and the account of the flight into Egypt. You will never forget the scene where the Child Jesus commands the bowing palm to bend down that His Mother may pluck the dates it bears. Deprived of its fruit, the humble palm does not at once spring back to its natural position, but modestly awaits the word of the Child to do so. For this added manifestation of fealty Jesus commands an angel to take a branch of the palm and plant it in the Garden of Eden, to serve as the tree from which the faithful Elect are to carry their emblem of victory.

A second Biblical theme is portrayed in "*De Ascensione Domini*" (On the Lord's Ascension). Here, as in "Maria," the fact that the Saviour is repeatedly introduced as speaking lends much dramatic life to the poem. The six legends that follow offer a variety of themes, couched in hexameters and distichs. Every one of them contains graceful, earnest poetry.

The first of these is "The Martyrdom of St. Gangolf." Here again she prefixes her poem with a beautiful invocation, this time to her Father in Heaven. She asks Him, "Father of Light" (*Lucisator*), to help her extol His Name through the martyrdom she is about to recount. Gangolf was a Burgundian prince and a vassal of Pepin, the memory of whose martyrdom was only three centuries old. Her "Martyrdom of St. Pelagius" portrays the death of a contemporary, as reported to her by an eye-witness. We at once understand the realism and warmth characterizing the poem. Pelagius had been acquired as a hostage by the caliph of Cordoba, and for refusing to sin he was put to the sword, a mere lad of thirteen. In Hroswitha's "Theophilus" we meet with probably the earliest presentation of the Faust saga. The motif underlying this dramatic legend is the conviction that even the most abject sinner will obtain God's forgiveness through the mediation of Mary.

However, Hroswitha's principal claim to fame lies in her six dramas. They are the first dramatic attempts in Latin since Seneca, and represent the first Latin dramas in Christian literature. They precede the lonely Byzantine tragedy, "*Christus patiens*," by about two centuries. These dramas, which are very short, are written in a rhythmic prose and preferably depict the fortitude of virgin martyrs. Virtue always triumphs, and vice is always branded.

Hroswitha sets forth clearly her purpose in adopting this form of writing. In her days there was a large circle of Catholics reading the comedies of Terence. To offset the harm and moral havoc wrought through his six indelicate themes, she added six other dramas. In copying closely his mode of expression she skillfully manages to verify the principle advanced in her preface: The greater and more enticing the temptations, "the sublimer will the glory and victory of the triumphant shine forth, especially when feminine weakness is made to rout virile force." This principle explains the presence of erotic threads in five of her dramas.

"Gallicanus," divided into two parts, represents Hroswitha's first dramatic venture. Gallicanus, a pagan general under Constantine the Great, determines to wed Constantia, the daughter of the emperor and the Bride of Christ since her youth. In the course of a battle which he wins through the intervention of Heaven, he is converted, and now readily relinquishes the hand of Constantia. Subsequently both suffer martyrdom under Julian the Apostate. The contrast between the Christian and heathen emperors is well drawn. The second drama, "Dulcitus," unfolds the martyrdom of three virgins, Agape, Chionia, and Irene. We here meet with a strange tragi-comic alloyage, a dramatic feature hitherto unknown. The foolish discomfiture of Dulcitus, the prefect of Diocletian, makes very enjoyable reading.

In "Callimachus" God forestalls a gruesome profanation of the dead by sending a huge serpent to kill Callimachus on the grave of Drusiana. The Apostle John restores both to life, and Callimachus, formerly a heathen, now becomes a devout Christian. There are places in this drama which recall scenes from Goethe's "Bride of Corinth" and Shakespeare's "Romeo and Juliet."

The two plays that follow present similar themes in a touching, if not sentimental, manner. In both "Abraham" and "Paphnutius" a fallen woman is brought back to the paths of virtue through the efforts of an ascetic. The former includes an interesting philosophical discourse on harmony between Paphnutius and his pupils, showing that the poetess was musically inclined. The sixth and last drama delineates the heroic death of the martyr virgins, Faith, Hope and Charity. Like the mother of the Machabees, Sapientia, their mother, exhorts them not to waver in the Faith and forfeit the martyrs' crown. She is not disappointed.

From a cursory inspection of Hroswitha's dramas, it is readily seen that they cannot be compared with the productions of Terence. In fact, the idea of such a comparison hardly enters our mind. The modest nun never aimed at equaling or surpassing his creations; quite the contrary. She only wished to banish his comedies as snakes in the grass from the reading public. She did not succeed in this. Neither did she

influence the miracle play that was to come, nor the rise of subsequent drama. Her dramatic attempts are hardly more than short sketches, and lack the substance of carefully worked out dramas. She does not show any degree of aptitude in plot construction, or a marked appreciation of character psychology, though she is perfectly at home in the portrayal of emotions. She is skilled in setting down spirited dialogue. She can sustain interest, and shows a rare gift of observation. And, withal, she evinces on every hand perfect moral poise and genuine piety, never boring, never obtrusive.

The nun-poetess closed her fruitful literary career with two historic epics. The first of these eulogizes the *gesta* of Otto I with much warmth, and is highly treasured by historians. "The Origins of the Monastery of Grandersheim" gives a romantic account of the history of her mother-house from its first legendary beginnings. Several other works which are known to have issued from her prolific pen have either perished

or are still awaiting another Celtes to lift them from the dust of a thousand years.

It is quite pleasant to note in passing that Hroswitha is only another product of the terrible so-called Dark Ages. How lonely and misplaced this cloistered soul must have felt in the age in which she lived—the age of quasi-barbarism, semi-barbarism, and plain barbarism! Her compatriot Pirkheimer has honored her with a Greek distich, saying that if we consider Sappho a tenth muse, we must enroll Hroswitha as an eleventh; while Magnin, who has translated her works into French, speaks of her as the wonder of Saxony and the glory of all Europe. She would modestly blush in her grave, were she to hear this tribute, or listen to these words of admiration: "Conning the simple yet full and beautiful life of Hroswitha the Nun—poetess and dramatist—is like a sudden happening upon some calm, cool, green-bowered haven after a long journey in the heat and dust of a hot summer's day."

Some Paintings of the Risen Christ

LOUISE CRENSHAW RAY

ALTHOUGH the Resurrection of Christ is not described by the Evangelist, and apparently was not witnessed by human eyes, ancient masters, in their religious and artistic zeal, did not allow this limitation to prevent them from depicting the scene upon canvas.

The paintings of the Resurrection only vary as to minor details; Christ is almost invariably conceived as bearing His Resurrection flag, with the red cross upon a white ground. He is thus represented in a little painting by Francesco Mantegna, in the London National Gallery. A mass of hollow rock in the center of the picture contains a marble sarcophagus, upon which stands the Risen Saviour, partially clad in a red mantle. His right hand is raised in benediction, while in his left is a tall rod surmounted by a cross composed of golden balls, with a red-cross banner attached. Below lie four sleeping soldiers, while a fifth seems to keep watch. A slender tree closes the picture to the right. The serene sky indicates advanced dawn.

Perugino, in his painting which hangs in the Vatican, depicts Christ as rising in a mandorla while an angel approaches upon either side in adoration. Beside the altar-shaped tomb below, one soldier, said to be a portrait of Perugino himself, is fleeing; one clutches his sword as in a terrified dream, while another, said to represent Raphael, is a slumbering youth.

The subject has also been treated by del Garbo (Florence), Rembrandt (Munich), Sodoma (Naples), and several times, though not successfully, by Tin-

torretto. Albrecht Dürer's Resurrection in his "Greater Passion" is a powerful and impressive picture.

Owing to the Vulgate rendering of Christ's words to Mary Magdalene when He appeared to her in the garden, the painters have failed to observe that the more literal translation of the original Greek words is, "Be not grasping hold of me," rather than, "Touch me not," so for the most part their paintings have but little meaning. The deep lesson implied was that Christ's bodily nearness and earthly affection were vanished with the past, while the spiritual union could not begin until after the Ascension. Mary was yearning for the human Jesus—He pointed her to the Divine Christ. Thus did He warn His Church at His earliest appearance, not to revere His human form to the exclusion of His Divine Personality.

Although Titian's, "Noli me tangere," in the London Gallery, is remarkable from a technical standpoint, it lacks the reverent feeling displayed by some of the earlier painters. Christ is partially robed in white, and a hoe is unnecessarily placed in His hand, as Mary at first supposed Him to be the gardener. The golden light, the blues and olives of the landscape, together with the crimson of Magdalene's raiment combine a feast in emotional beauty, which emphasizes the feeling of this woman who breathes out her soul in the word, "Master," as she kneels before Him.

In a curious picture by Jacob Cornelisz, Amsterdam, dated 1507, Magdalene is richly dressed in semi-royal costume, but with her traditional blonde hair falling loose from an elaborate head-dress worn by

ladies of high station. Her pyx, a handsome vase, stands beside her on the ground. The Saviour holds a spade in His left hand, while His right hand is placed upon the penitent's head in benediction. This fact renders the conception entirely out of keeping with St. John's version of the occurrence: "Touch me not, for I am not yet ascended to my Father."

Francesco Mantegna's "*Noli me tangere*" is interesting for its incidental symbolism—a vine, rich with purple clusters, hangs over the figure of Christ, symbolical of His words, "I am the true Vine." The dead tree which supports the vine represents the dry and withered stock of Judaism. Upon one side, a bird defends its nest against a serpent, on the other side is a bee-hive.

No scene in the life of Christ is more popular in art than His supper with two disciples at Emmaus. Among the many painters who have dwelt upon this scene, Moretto, Romanino, Bellini, and Rembrandt probably accomplished the most outstanding results. Moretto's "Supper" hangs close beside that of Romanino at Brescia, and only at Brescia can one form an adequate estimate of these two glorious painters. Of the two, Romanino had more fascination and superficial cleverness, but Moretto possessed deeper qualities which Romanino never attained. Romanino's "Supper" shows a simple room, a swallow upon her nest; humble accessories upon the table; but the serving boy, with his crimson cap and white feather, as he turns to look at Christ, out of a corner of his eye, displays a touch of Romanino's fantastic cleverness.

Bellini's masterly Supper at Emmaus in the Church of San Salvador at Venice is considered one of the first paintings in Italy. A noticeable feature is the grandeur given the head of Christ. The Venetian school, including Titian, usually treated the subject with earthly, commonplace surroundings, but avoided the vulgar realism of many artists. "The ruffian Caravaggio," as Ruskin terms him, treats this theme in the most realistic fashion, without a trace of sacredness or devotion—the thing we notice first is the obtrusive roast chicken upon the table. Rembrandt pictures deep reverence of feeling in the attitude of the disciple who has recognized Jesus and clasps his hands in adoration. The other disciple, as yet unconvinced, leans upon the arms of his chair, his questioning eyes fixed upon the Master's face. There is an expression of ingenious curiosity upon the face of the serving boy. Still more admirable is Rembrandt's conception of the Risen Saviour—a mysterious radiance beams from His pallid face; the parted lips, the glassy eyes that have looked upon death are unforgettable. By some strange magic of art, Rembrandt was enabled to breathe into our hearts the Divine essence of that touching Gospel story by means of a picture insignificant in appearance, without beauty of background or accessories, subdued in color, and almost awkward in treatment.

"The Incredulity of St. Thomas," forms the subject of a superb group in bronze by Andrea Verrocchio, preserved in the Church of San Michele, Florence. The majestic Risen Saviour is represented as drawing aside His robe with His left hand, while His right arm is raised appealingly. The Apostle, a noble figure, gazes with deep reverence at the wound in the Master's side, and holds back His robe that he may see it clearly.

Duccio's interpretation of this scene is astonishingly fine and beautiful. The hesitation of St. Thomas is expressed in a truly marvelous fashion; the wavering action, the timidity of the Saint as he dares to place his finger in the sacred wound, are intensely impressive. The figure of the Saviour with uplifted arm possesses great majesty and dignity, but His expression is gentle and benevolent. The folds of His raiment are illumined by lines of gold in the Byzantine manner, to indicate His glorified body after the Resurrection.

The Ascension is a subject more wisely left unpainted unless treated in a purely symbolical manner, as there is nothing in the Gospels which sanctions the concept that Christ rose slowly and visibly through the clouds, before the eyes of His disciples. None of the Gospels dwell upon the physical details of the occurrence—it is not even mentioned by St. Matthew; St. Mark states that Christ was taken up into Heaven. St. Luke seems to imply that the Ascension of Christ's glorified body was not actually witnessed by the disciples: "And it came to pass while He blessed them, he was parted from them and carried up into Heaven."

It is doubtful whether the Scriptures warrant material delineation of this scene except by such symbols as the early Christians used in the Catacombs. It is not one of the more frequent subjects with painters. Even the irreverent familiarities of the seventeenth and eighteenth centuries were awed by this transcendent mystery which gave them scope for that crude realism in which too many of them were wont to delight.

Perugino's famous painting of the Ascension at Lyons is noticeable for the fact that the ascending figure of Christ is encircled by a wreath of Cherub heads. Painters usually associated angels with the Saviour, so when they began to depict the Ascension, they were naturally led to surround it with the ministrations and forms of angels, although the Scripture which relates how celestial hosts sang at His birth, does not expressly state that they were seen or heard by mortals.

The subject has also been treated by Giotto (Arena Chapel), by Correggio (Church of Evangelista, Parma) and by Tintoretto (Scuola di San Rocco). The last named painting is as unsatisfactory as Tintoretto's other representations of the scene. He seems more interested in details than in the truths which he meant to convey.

The great significance of the Ascension is that Christ has taken into the Godhead His very Manhood, and that He will remain in the heavens forever, throughout all eternity, together with His Blessed Mother, to make intercession for all those who acknowledge Him as Saviour.

"'Tis the weakness in strength that I cry for! My flesh that I seek
In the Godhead! I seek and I find it! Oh Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love, and be loved by forever; a Hand like this hand
Shall throw open the gate of new life to thee! See the Christ stand!"

Catholic Progress in England

A. HILLIARD ATTERIDGE

THE "Catholic Directory," edited at Archbishop's House, Westminster, appears each year in January. It is an admirably arranged book of reference, with an official character and presents the best available material for a survey of the Catholic position in Great Britain generally. Its date of publication at the beginning of the year has, however, one inevitable drawback. Its interesting statistical tables cannot be quite up to date as the returns for the twelve months ending on December 31st cannot be available, so the last complete year for which the 1926 Directory gives the figures is 1924. It would be a decided gain if a supplement of a few pages could be published about Easter, containing the statistical returns for the last complete year. As matters stand we shall not have the figures for 1925 till the Directory for 1927 appears a year hence.

Some of the most interesting statistics are those of conversions. These are absolutely reliable. They are based on no rough and ready estimates, but on the diocesan registers. In 1924 the total was 12,355. Of these 2,753 were in and around London, in the two dioceses of Westminster and Southwark, the next highest total being that of the diocese of Hexham and Newcastle in the far north, where the conversions numbered 1,538. Taking all England and Wales the total means that each month over a thousand converts were received into the Church.

Further, if we turn to earlier issues of the Directory and note the statistics for a series of years, we find the number of conversions is steadily increasing. Here are the statistics for nine years:

1916.....	8,501	1921.....	11,621
1917.....	9,018	1922.....	12,406
1918.....	9,402	1923.....	12,796
1919.....	10,592	1924.....	12,355
1920.....	12,621		

For several years before 1916 the number was each year about 8,000. It will be seen that for the last three years it has been over 12,000. The total for the nine years gives us 99,311 conversions.

Converts come from all classes, and it is a mistake to suppose that the so-called "Anglo-Catholic" wing of the Established Church is the chief source of supply. The teaching of the High Church Anglicans has undoubtedly helped in many cases to remove old prejudices against Catholic doctrine and practice, but many good judges believe that the "Anglo-Catholic" movement is holding back more than it helps towards conversion, by deluding them into accepting a substitute for Catholicism, or persuading them to wait for some imaginary reunion movement in the near future.

Against the tide of conversions must be set off the loss by mixed marriages and other causes of the so called "leakage." But granted that such loss exists, it is none the less obvious that Catholicism is making steady progress. This progress is all the more striking when one takes the statistics not merely for recent years, but over a long period. Our Lord compared the promised growth of his Church to that of a tree, and such growth is not easy to observe if one takes only a short number of years. The number of Catholics in England and Wales was probably at its lowest ebb in the closing years of the eighteenth century, when Bishop Challoner spoke of the defections of that trying time, and added the prophetic words that God would give the Church in England "another people" to make good the loss. In 1780 an official return made to the House of Lords stated that the number of Catholics in England and Wales was 69,376. Some thirty years later Sydney Smith, arguing in favor of the removal of Catholic disabilities, wrote in the *Edinburgh Review* that the penal code was out of date, for if Catholics had ever been formidable, the time was past and they were then a small dwindling body, likely before long to disappear. Within thirty years there came the great Catholic immigration from Ireland and the tide of conversions began with the Oxford movement. The "new people" was becoming a reality.

In a statement drawn up in 1908 Canon Moyes of Westminster Cathedral gave the Catholic total for England and Wales at about a million and a half. The figures, based on diocesan returns published in the "Catholic Directory" for the present year, make the total just over two millions. These diocesan totals are, however, admittedly rough estimates. This is obvious from the fact that several are round numbers, and in more than one case the total for a diocese is exactly the same year after year. The editor of the "Directory" in his preface gives estimates based on the number of marriages, baptisms, and children in the schools, which show the total Catholic population is at least two and a half millions, and maybe as high as three millions.

Writing in 1908, Canon Moyes made some remarks that are even more clearly applicable to the present situation than they were to that of nearly twenty years ago:

The progress which the Catholic Church is making in England is not altogether of a kind which can be easily gauged from the figures that are available. There is hardly any diocese which does not present constant and visible indications of steady advance, not only in the number of priests and churches, but in the increased number of Catholic congregations which the demand for more clergy and churches naturally implies. Parishes are being constantly divided, new missions are established, from which in turn off-shoot chapels-of-ease are found to be necessary to meet the growing needs of the Catholic population. Such an expansion could not continue from year to year, if it were not ultimately based on numerical increase. All the evidence goes to show that most of the dioceses, so far from being overmanned in clergy or overbuilt in church accomodation, feel on the contrary the want of more priests and more churches. (Year Book of the Churches, 1908, p. 217).

As for the last point made by Canon Moyes in 1908, it may now be said that not *most* of the dioceses but *all* of them feel the need of more churches to meet the needs of the people. As for the increase of clergy and churches in the last eighty-five years the following figures are interesting:

	Priests.	Churches.
1841.....	557.....	423
1850.....	798.....	581
1854.....	896.....	646
1908.....	3,524.....	1,736
1924.....	4,096.....	2,063

But there is a progress which cannot be shown by mere statistics. There has been, even within the memory of the older men amongst us in England, a marvelous deepening and strengthening of Catholic life. Our Catholic education has been developed. The organization of the Catholic body has broadened to meet the manifold needs of our people. There is marked growth of zeal for all manner of good works. Granted that in every congregation there are far too many slackers, there are obvious signs of an ever-growing increase of the proportion of those who live up to the teachings of their Faith. Take only two points—since the new legislation of Pius X there has been a striking increase in the number of frequent communicants, and there has also been an increase of vocations to the Religious orders. To name one of these only, each year sees new Carmels established here and there in England. Further, it may be said that much of what Newman wrote of the difficulties and disabilities of the Catholic body in England, when he prepared his lectures "On the Present Position of Catholics in England" in 1851, is now out of date. Many of the prejudices which he then enumerated as current are memories of the past. The Catholic Church has won a recognized position even in the eyes of non-Catholics, as one of the great forces in the religious life of the day, if not the greatest; and the breakup of Protestantism makes this plainer every day. There is no mere hopeful optimism in saying that in England the tide has turned and is flowing strongly in favor of a still more notable progress of Catholicity in the coming years.

Note and Comment

Meeting of School Directors

ALL who are concerned in the work of the Catholic elementary schools throughout the country will follow with interest the proceedings of the seventh annual meeting of the Superintendents' Section of the Catholic Educational Association, to be held at the Catholic University, Washington, D. C., April 7 and 8. Addresses to the visiting officials will be made by Bishop Shahan and other members of the University faculty, as well as by diocesan representatives from Trenton, Brooklyn, Milwaukee, Cleveland, Providence, Toledo, Newark, New York City, Syracuse, Louisville, Philadelphia and Detroit. In its own field, the Association will afford the delegates an opportunity of treating, in common meeting, the problems confronting those engaged in educational work, similar to that given the Superintendents of the National Education Association, who recently convened in the same city.

The N. C. W. C. Easter Supplement

A STRIKING example of Catholic journalistic enterprise is the Easter Supplement prepared for its subscribers by the N. C. W. C. News Service, and offered to them at absurdly low rates. The dominating note of the supplement is the coming Eucharistic Congress. Nineteen special features were secured, and for variety and news interest they could hardly be surpassed. Special correspondence from Chicago presents many unpublished details of what is being done in preparation for the great event; historical articles give accounts of Eucharistic Congresses and devotion in the past, and lighter features are not neglected. One especially interesting story contains interviews with ecclesiastical personages who have been connected with former congresses, Cardinals Vanutelli, Van Rossum, Granito di Belmonte, and Sili. The crown of all is a letter of the Pope written especially for this Supplement. It is distressing to learn that relatively few of our diocesan papers availed themselves of this splendid opportunity. Their readers would undoubtedly feel aggrieved, if they knew what they were missing. The whole matter raises the question if the News Service is anywhere being utilized by the weekly papers to its full extent. It would be an interesting experiment to see a completely trained professional journalist placed in charge of one of them, and pledged to utilize this service one hundred per cent.

Experiencing the Unexpected

COMING, as they do, oftener than once in a blue moon, requests to "please remove my name from your mailing-list" are not likely to afford the average editor any reason for prolonged anxiety. The longer he holds his post in the sanctum, the more hardened to the vagaries of human nature the editor is likely to become. When some days ago a notice reached the sanctum of the *Ave*

Maria, from the reverend librarian of a Catholic college, to the effect that "We have decided to drop your very excellent magazine," the veteran litterateur at South Bend was moved to philosophize, rather than complain. What is least expected is what is most apt to happen, he reflected, in this world of contraries. Withheld where it might be most expected, support and encouragement is sometimes forthcoming from sources altogether unpromising. And in refreshing contrast to the communication from the Catholic official, the editor could take up a series of letters testifying to the worth of his weekly to an increasing number of non-Catholic readers. One of them told of a very prejudiced non-Catholic father, whose wife and daughters were subscribers. He was opposed to all religions, especially to the religion of Catholics, and took delight in attacking the Church. The ladies were tactful: they said nothing, but prayed and waited. Finally, the gentleman's curiosity was aroused in some way, and they learned, accidentally, that he made a search for the *Ave Maria* (it had to be secreted), and read it attentively every Sunday while they were absent at High Mass. To the surprise of the parish priest and the delight of the wife and daughters, he was received into the Church during his last illness.

No one who appreciates the worth of the *Ave Maria* will find it hard to understand the enthusiasm which such reports reflect, or hesitate to deplore the deprivation to Catholic readers which its removal from any Catholic library will occasion. Where perchance its brilliant pages are not thumbed by interested readers, the fault, one is inclined to feel, is not the *Ave Maria's*. In the field of Catholic periodical literature that publication has for years been filling a role altogether unique.

One Work Undoing the Other

AFTER having questioned the children in the fourth to the eighth grades of his parish school, as to the number of times they had attended the "movies" in the neighborhood within the preceding thirty-nine days, a pastor submits the results of his enquiry to the *Fortnightly Review*. The data afford interesting reading. Of the 299 children who made answer, 271 had attended fifty-four theatres 1679 times—an average of six times each. One girl, it appeared, had been to see thirty-four films in the thirty-nine days; two had attended twenty-four times; three, eighteen times, and so on. Knowing that the films shown in the neighborhood were by no means of the "harmless" type, the pastor had some time before inaugurated his own "movies" in the parish hall. Thirty per cent of the pupils questioned admitted that they had not attended the parish productions at all, preferring to go to theaters where vaudeville is combined with the film productions, and where, it has been established, about one out of six of the feature pictures is considered fit to be seen. The people of his parish, the clergyman notes, are for the most part of the laboring class. One is led to wonder which institution is having the greater effect in the formation of these children—the parish school or the movie-theatre? And who is manifesting the greater interest in the pupils themselves—their parents, or the school officials to whom part of their training has been

delegated? The latter at least have troubled themselves to enquire into the extra-school activities of their charges, a matter in which certain of the parents have manifestly had little or no concern. 'Twere almost superfluous for the pastor to have mentioned what the parents of the lassie who attended thirty-four "movies" in thirty-nine days, contributed to the parish Christmas collection. It was easy to surmise beforehand that their donation was the equivalent of "what the Connaught man shot at"—nothing.

To Help the Missions

WITH the resumption of post-Lenten activities, the group of Catholic workers affiliated with St. James Council, No. 298, K. of C., in Boston, will finish the sixth season of their "Mission Band Whists," the results of which have meant encouragement and help for many workers in the Vineyard of the Lord. These social gatherings, conceived and furthered by Mr. W. A. H. Crowley, and sponsored by the organization of which he is a member, were launched primarily to establish a regular means of income for the Catholic missions. Catering to those who seek diversion from their daily activities, they took the form of weekly card-parties, held on Monday evenings, and from admission fees and incidental donations, a total of over \$8,000.00 has been secured since 1920, and distributed to various missionary centers in all parts of the world. A reading of the annual report of the committee headed by Mr. Crowley gives evidence of the widespread results of the movement. From the almost negligible sums, cheerfully contributed by the participants, Catholic and non-Catholic alike, who have found clean and enjoyable entertainment in the gatherings from week to week, a tremendously helpful aid has been provided for a worthy cause. Knights of Columbus councils in places outside Boston have already adopted a similar program, and the good work begun by Mr. Crowley has already spread. It is a movement that might easily be carried on in many quarters, with no great burden on any individual or group, and with very tangible results to workers in distant parts, where support is greatly needed.

Champions of Canada.

PERHAPS the highest honors that can be obtained in intercollegiate competition in the Dominion, says the Canadian *Freeman*, are those involved in the recent victory of the debating team of Loyola College, Montreal. Representatives of Queen's University, Kingston, and a team from the Ontario Agricultural College at Guelph, were Loyola's opponents, in the final debates of the Inter-University Debating League of Canada, an aggregation of three groups, representing nine colleges and universities throughout the country. Two of the four successful debaters, notes the *Freeman*, are by birth Mexican boys who entered Loyola, a few years ago, almost ignorant of the English language.

Sociology

Forty Books on the Constitution

PAUL L. BLAKELY, S.J.

IN her altogether delightful "Dear Enemy" Jean Webster introduces us to Mamie Prout, age seven and an orphan to boot, who did not like prunes. Should Mamie be plied with prunes and nothing but prunes, especially in moments of ravaging hunger? Or should her diet be changed to eliminate prunes? I forget how the question was solved; it arose in the simple days of 1915 before we knew much about complexes and similar mental knots; but I think she was wisely suffered to continue her hatred of California's chief product, next to reeling and writhing in films.

I dislike even an implied comparison of the Constitution of the United States to a crate of prunes; but when I read how Senator Jones of Washington followed up his discovery that the children in the District of Columbia know nothing about the Constitution by introducing a bill to force them to know something about it, I must think of Mamie Prout confronting—in hysterics—a prune. That good will come from this enforced enlightenment is a bit dubious. Teachers who can induce their pupils to *wish* to know something of the fundamental law of the land, even if the wish is, rather, a desire to win a prize for the best essay or debate, are more likely to raise up much needed John Marshalls.

Yet I chime in, full swing, with the sorrowful indignation of Senator Jones. We assuredly do need enlightenment on the Constitution. It used to be said of Mrs. Disraeli, who did her best to sympathize with the literary excursions of her brilliant husband, that she could never remember whether the Greeks or the Romans came first. I have met dozens with a similar difficulty about the Declaration of Independence and the Constitution of the United States, and not a few who, like the prominent club lady in Brooklyn, "did not see what the Constitution of the United States had to do with the Federal education plan." A goodly raft of Federal legislation has been floated on the stream of that ignorance. "What's the Constitution between friends?" used to be considered the hallmark of a political grafter, but today "What's the Constitution got to do with this bill?" is apparently accepted as a legitimate principle. Hence the various essay and oratorical contests fostered by schools and newspapers throughout the country are to be welcomed. Perhaps they will interest our young people and stimulate some independent study of the Constitution. Perhaps they may even educate the editor who spoke of the propriety of staging these affrays, "since next July we celebrate the 150th anniversary of the immortal document."

In response to numerous inquiries from teachers and pupils for a bibliography, the following list has been prepared with an effort to make it brief. But the task is really one of selection, and I sincerely trust that many who examine it will throw it aside in disdain, and prepare a bibliography of their own. That will be the first short

step to personal study—the only sort of study worth while. Beginners will find the starred items most helpful.

I. General References.

*1. "The Constitution of the United States." It is dangerous to discuss an unread document.

*2. Story's "Exposition of the Constitution of the United States: Containing a Brief Commentary on Every Clause, Explaining the True Nature, Reasons, and Objects Thereof; Designed for the Use of School Libraries and General Readers. With an Appendix Containing Important Public Documents Illustrative of the Constitution."

In my judgment, this is far and away the best commentary for "general readers." It is clear, concise, delightfully written, and since Story first published it in 1840, it lets loose no acrid irritating smoke from Appomattox. The "documents" are the Declaration of Rights of the Continental Congress of 1774, the Declaration of Independence, the Articles of Confederation, Washington's Farewell Address, the Treaty of Peace between Great Britain and the United States, the Northwest Ordinance, and the Constitution of the United States.

*3. "The Constitution of the United States: Its Sources and Applications," by Thomas J. Norton. This commentary, published in 1922, has been said by Chief Justice Taft to be the best school and college text.

4. "The Federalist." After gaining an outline knowledge, the young student should proceed at once to this classic. Numbers 23, 24, 25, by Hamilton, and 41, 45, 46, by Madison, will be found most useful.

*5. "The American Commonwealth," by Lord Bryce, Vol. I, part 1.

*6. "History of the United States," by Edward Channing, Vol. I.

*7. "History of the People of the United States," by J. B. McMaster, Vol. III.

8. "History of the Formation of the Constitution," by George Bancroft.

9. "The Origin and Growth of the American Constitution," by Hannis Taylor, chapters 1 to 8, inclusive.

*10. "Civil Government in the United States," by John Fiske, chapters 7 and 8.

11. "The Critical Period of American History," by John Fiske.

12. "The American Republic," by Orestes Brownson.

13. "Democracy in America," by Alexis de Tocqueville.

14. "Constitutional and Political History," by H. von Holst.

*15. "The Constitution of the United States," by James M. Beck.

16. "Our Constitution and Its Meaning," by E. S. Corwin.

17. "The Law of the American Constitution," by Charles K. Burdick.

*18. "The Political and Civil History of the United States," by Homer C. Hockett, chapters 9 to 12 inclusive.

*19. "The Making of the Constitution," by Max Farrand.

20. "Constitutional History of the United States," by F. N. Thorpe.

21. "The American Constitution," by F. J. Stimson.

22. "Records of the Federal Convention," by Max Farrand.

23. "The Citadel of Freedom," by Randolph Leigh.

24. "Debates," by Elliot.

II. *The Framers of the Constitution.*

*25. "The Biographical Story of the Constitution," by Edward Elliot.

*26. "The Fathers of the Constitution," by Max Farrand.

27. "The Foundations of American Nationality," by E. B. Greene, chapter 27.

28. "The Life of James Madison," by Gaillard Hunt.

29. "The Life of Alexander Hamilton," by F. S. Oliver.

30. "Washington and His Colleagues," by H. J. Ford.

31. "Life and Times of Benjamin Franklin," by James Parton.

*32. "Life of John Marshall," by Albert J. Beveridge. The first volume contains a brilliant account of the framing and adoption of the Constitution. But as Beveridge is not always fair, in my judgment, to Jefferson, the two works following should also be consulted.

33. "Life and Letters of Thomas Jefferson," by F. W. Hirst.

34. "Life and Times of Thomas Jefferson," by T. E. Watson. *N. B.*—Beware of the very common error which makes Jefferson a member of the Constitutional Convention!

III. *The Constitution and the Present Age.* Hamilton thought that the sovereignty of the several States would never be invaded by the Federal Government. In his view, the danger lay the other way. But the sixty years which have elapsed since the Civil War, have brought a distinct and most dangerous tendency toward the absorption by the Central Government of the rights and duties reserved under the Constitution to the States. Instances in point are the Federal regulations of the liquor traffic, the attempt to control child labor by Federal legislation, the Sheppard-Towner Maternity Act, and the Federal school bills. Some account of this aggressive movement will be found in the following books.

*35. "Why Change Our Form of Government?" by Nicholas Murray Butler.

36. "Federal Usurpation," by Franklin Pierce. This is a highly useful work that should be brought up to date and reprinted.

37. "Our Federal Republic," by Harry Pratt Judson.

*38. "Woman's Suffrage by Constitutional Amendment," by H. St. George Tucker. This little volume, the substance of a course at Yale in 1916, contains very valuable material.

*39. "Congress, the Constitution and the Supreme Court," by Charles Warren.

40. "The Usages of the American Constitution," by H. W. Horwill. In chapters 11 and 12, this English

critic stresses the peril of relying solely upon a document for the preservation of freedom.

IV. *Documents.*

41. "Documents Illustrative of American History, 1606-1863." Edited by H. W. Preston. (Cf. also under 2, 5, and 9, *supra*.)

It falls outside my province to suggest outlines for these contests, but the Preamble to the Constitution should not be overlooked as a fertile source of topics. Why did the People of the United States ordain and establish the Constitution? The Preamble answers, "In Order to form a more perfect Union, establish Justice, insure domestic Tranquillity, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity."

Has the Great Experiment failed? But to end on a more cheerful note: "What are we doing to insure its success?" For we can all do something.

Education

From Smith-Towner to Phipps

JOHN WILTBYE

THE enterprising News Service of the National Catholic Welfare Council reports that the Smith-Towner plan of Federalizing the local schools has been rejected by a newspaper vote of fifty-six to two. Of sixty editors in some twenty States, moved to comment by the recent Congressional hearings, fifty-six registered an adverse judgment, two favored it, and two were rather non-committal. But have we buried the Plan?

I doubt it. We have scotched, skinned, and attenuated it, but it still lives. For that we have the pledge of the Southern Masons, who manifest a devotion not incomparable with that of Mrs. Micawber for Wilkins, of Miss Charl Williams, legislative secretary of the National Educational Association, and of Mr. Ambrose Cort of Brooklyn, who in a letter to the *New York World* advances the proposition that we ought to favor the Curtis-Reed bill because the colored people in Mississippi need more schools. With champions so untterrified, the old Smith-Towner Plan is very likely to be with us, in one form or other, for some time.

I have been trying to persuade myself, but with indifferent success, that the Phipps bill, introduced on March 11 by Senator Phipps, is not one of these forms. It is significant that a Catholic diocesan weekly, reporting the bill, inserts in its headline: "May mean a compromise."

The measure is entitled "A bill for the better definition and extension of the purpose and duties of the Bureau of Education, and for other purposes." It authorizes and directs the Bureau to conduct studies and investigations in education and to make reports thereon, as follows: (1) illiteracy, (2) public-school education, (3) physical education, (4) preparation and supply of competent teachers for the public schools, (5) immigrant education, (6) higher education "and such other educational matters and subjects as in the judgment of the Commissioner of Education may require attention and study."

For any such purpose or purposes the Commissioner of Education is authorized to enter into agreements or arrangements with State and local school authorities *who may so desire* and with other educational agencies *which may volunteer*, whereby the Bureau of Education and such authorities or agencies may cooperate in studies and investigations of educational matters and subjects. (Sec. 1.)

From this it appears that the Commissioner is to investigate only by request or on the appearance of a volunteer.

Section 2 authorizes an Assistant Commissioner of Education, a chief clerk, chiefs of divisions, and qualified investigators "subject to the appropriations that have been made or may hereafter be made." With the exception of the Commissioner and the Assistant all are to be appointed under the civil-service law. Section 3 sets an appropriation of \$250,000 "for the purpose of carrying out the provisions of this Act," namely, investigation; but this appropriation is to be in addition to that which "Congress may make in accordance with estimates for said Bureau submitted" under the budget-system Act of June 10, 1921. Section 4 creates "The Federal Council on Education," consisting of one representative and one alternate appointed by each of the Secretaries of the executive departments. "The duties of the council shall be to formulate and recommend educational policies among the executive departments and to devise ways and means of improving the educational work of the Federal Government." Section 5 directs the appointment by the Commissioner of Education of "a National Council on Education" to be made up of "fifteen members, representing various public and private educational interests of the country." It is to meet once a year, and on call of the Commissioner, and shall serve without compensation. Section 6 repeals all conflicting Acts or parts of Acts.

The contrast between this timid document of four pages and the roaring eighteen-page bill of October 10, 1918 is edifying. But, as Senator Borah wisely remarks, they all begin that way.

In its present form the bill creates no Department, authorizes no unasked investigation, is divorced from the "fifty-fifty" plan, and confines its activities to Federal subjects and to volunteers. The two Councils on Education, National and Federal (why not also Confederate?) may be so much dead wood, or they may, conceivably, serve a useful purpose, although I cannot clearly see what it may be. My chief objection to the bill was stated by AMERICA some weeks ago. Is it wise, knowing what we do of the persistent attempt to establish Federal control of education, and knowing that the attempt has not been abandoned, to encourage a Bureau to entertain delusions of grandeur?

It is not particularly difficult to inflate a Bureau. The Children's Bureau brings that fact home. Nor is there any necessary incompatibility between a Bureau and the "fifty-fifty" plan. To this truth the Children's Bureau again bears witness. After ten years or so one addition after another might change the Phipps Bureau into an establishment with every single item of the old Smith-Towner Federal-control plan. I do not say that such is

the intention of Senator Phipps. I think it is far from his wishes. But once a Bureau is started on the road to grandeur who shall stop it? Is it wise then, to let it start?

It is not incumbent upon the friends of liberty in education to offer a substitute for every fantastic measure that issues from the Southern Masons or the National Education Association. When a quack persists in treating an open cancer with salt and vinegar, we do not stop to consider that we ourselves cannot name a specific for the malady. But we do not compromise by allowing him to use a pint instead of a gallon. We forthwith clap him and his quackeries into jail. Six years ago we were told that opposition to the Smith-Towner bill would stir up a force that would take it triumphantly through Congress. We now know that intelligent and persistent opposition killed the bill. Are we being asked in 1926 to allow the quack to retain his nostrum on condition that he reduces the dose?

Before we petition Congress to enact the Phipps bill let us make sure that we have answered that question in the negative and that the quack is in jail for life.

SILHOUETTES

I

Bethlehem asleep
And far away
The Magi. . . .
Cardboard images
Against a purple wall.

II

Torches glinting
On their swords and shields. . . .
On faces hard as both;
And one who leers
Across the shadows,
"Which is He?"

III

The cross!
A bloody sun,
And shadows racing earthward.
Far below,
The Jews, like frightened children,
Huddled in the dark.

IV

Three crosses on a skull-shaped hill,
And at the foot of one. . . .
A woman . . . weeping.

C. T. LANHAM.

PETITION

My little lamp is almost empty, Lord;
The light is dim.
Fill it with sacrificial oil of pain,
Up to the brim.
Wash it with tears 'til crystal clear it shines;
Trim the wick right:
Then touch it with Thy love and it will give
Beautiful light.

RUTH MARY FOX

Literature

Why "Catholic" Novelist?

LUCILLE BORDEN

(This is the eleventh of a series by eminent novelists dealing with the novel. Copyright 1926, by The America Press.)

"HARE Street, Buntingford, something like a rabbit," Father Benson had said when explaining the way to his house, and it was at Hare Street, Buntingford, he answered a question.

"Why did he no longer write historical novels?"

"They take too long, too much time for study and research. I can write two of the shorter stories in a year."

"Why?"

"Each one is written with a definite object, to draw souls to the knowledge of God and the Church."

His answer has been the inspiration of more than one Catholic novelist today. If one knew the Church one must know the brief reason why the novelist of the Faith writes as he does. Robert Hugh Benson had declared it in one of his own pertinent phrases.

The wearisome reiteration of the reading world, "self-expression" needs little defining to carry meaning of the truths embedded in a Catholic soul. His religion is as much part of his life as the beat of his heart, so necessarily is it entwined in and about whatever theme he may have selected for his story. "To draw souls to the knowledge of God and the Church" it is not necessary to preach. That part is better left in the hands of the priest. But Faith to be taught must be lived, must be background for characters given ability to show its beauty and consolation to such as can take it in. Not everyone does, but even the man who cannot read beneath the printed page must in some manner be made to feel the subtlety of a message whose inception is of the Infinite who gives power to the author to write.

A clever appreciation of Catholic authorship has recently been written, out of an old city along the Mississippi: "You were not writing for the *cognoscenti* but for the educated upper middle classes who inhabit an atmosphere of sublime ignorance, whereof they are entirely innocent. But that sort, and that means most people I think, needs what the majority of children want, above all a story. Tell them that first—that's plot; charm them with the way in which you tell it—that's style and sprinkle it all with little drops of spiritual stimulus, which is—why you do it."

Generally speaking the Catholic romance is an allegory, so much is the life invisible mixed up with our every day manner of living. One must believe in the allegory, for to be successful, one must first be sincere, then march ahead.

Someone recently made the assertion that the Catholic Church is arrogant. When questioned as to the grounds on which the statement was made, the answer given was that the Church thought every-

one should believe as she did. Not arrogance, indeed, but love, it would seem. She has a great treasure and would share it. "Eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive" on the one hand. On the other, "He that eateth My flesh and drinketh My blood hath everlasting life and I will raise him up." Closed in the tabernacles of the One, Holy, Catholic, Apostolic Church alone, is the Bread of Life. It would seem worth the novelist's while to bring such knowledge to the threshold of him who would know it in no other way. For the world is filled with busy men who read only romantic fiction and the newspaper, with women and men who never meditate or hear the word of Christ. Since they will not or cannot bring themselves to the Source, why not carry the Source to them? Surely it is love, not arrogance that would share with all others the beauty of time, the radiance of Eternity? "One fold and one Shepherd," the very essence of a democracy that has its being in the beating Heart concealed within the Blessed Sacrament!

From cycle to cycle the great masters have received their finer vision from Mother Church, else we would not have had our Michael Angelos, Raphaels, Berninis, nor the glorious gamut of Gregorians.

Why not make of the novel as fine an art? The ambition of the Catholic romanticist is not merely to tell his story. It is to tell the story that will make men think along lines more than right. In our thoughtless era to make them think at all is something of an achievement; but to lift thought higher than the common rut, to feed souls starving for what they know not, to turn drab to gold not for the hour of reading but for the rest of disheartened life, must be a work of love, not arrogance. What more kind than to attempt, even though one fail, to pour out the treasury of the Faith in places where had been only dull monotony?

Dickens had the right idea in as far as he knew. He wound about his clever tales the need for great reform. And he succeeded. He, as well as Thackeray and Scott, Ainsworth, Meredith, Bronte, George Eliot, each in his or her individual way, aimed through clouds at a concealed star and reached it. To an extent Sinclair Lewis today has done the same thing in his unutterable portrayal of Babbitt, the hopelessly dull mediocrities of Main Street. Reform, yes.

But the convert son of Canterbury's Archbishop has pointed his arrow into that Sun whose rays were encastled in the fastnesses of His own glowing spirit. The horizon opened and there trooped forth men and women eager to make of our unquestionable Dark Age, reincarnation of the spiritual brilliance of the thirteenth century; John Ayscough, Montgomery Carmichael, Michael Williams, Enid Dinnis, they cannot see why, even through blatant noise and mad materialism the remaining "little group of Christians in a Pagan world" should not follow along the one line of pure and perfect artistry, born in a

stable, dead on a cross, risen through the sealed and guarded gateway of a tomb.

The author is not responsible for being an author any more than he is accountable for his own gift of life. God's providence provides all, thought and expression of it, conditions in which to write. The only thing the novelist is asked to do, is to bring to his work a will conformed to God's. Alone he is powerless. Since the motivation of his pen is of Heaven's heights to attempt its debasement would seem more than a pity. Stagnant pools are commonplace and everywhere, two things lie in the slime at the bottom of each: a millstone, and tied about it, a rope. The author's accountableness is very great when one considers the Master's words with regard to these two things, and hurt to the least of His little ones.

"Human interest!" Another stereotyped cry. Who more divinely human than Jesus Christ, our Lord? Where interest more enthralling than that begotten of His life? It takes neither genius nor imagination to write of the unwritable. Anyone can do it, even a child were it not for the innocence of the child. Garish, it lies full to view in almost any street of any city. One blesses God that human interest is confined neither to the manners nor morals of a society made lower by modern-day ethics.

Through all of it, the Everlasting is. Neither biatance nor clamor can draw the human heart away from the lessons of Bethlehem, Calvary, the waters of Galilee and Easter morning. Not arrogance, never that, but love takes the longer way about to avoid the pools that stagnate, to reach the clear ocean of truth. One's feet may bleed, one's hands may be torn, one may burn in the flame of a noonday heat, but Another led along a path more dolorous still.

No timely subject so vital, no abuse so evil, no want so paramount, no temptation so alluring, that the Church has not been there ages and ages before with her reasons, her laws, her pronouncements. As Divinity is timeless, as the Church is the mouthpiece of the Divine, so are her definitions made by Christ in the beginning, changeless. "The Holy Ghost will teach her all truth and I Myself will abide with her forever."

And it all makes the novelist's work easier. With a scope that is boundless as things of eternity are boundless, the lines beyond which he may not step are clearly defined. The unerring affirmation of the Church behind him, he is safe. What more logical than to take a disputed theme of the day or other days, weave it into a romance, interlace through it the dictum of ecclesiastical authority?

Should it be a question of ethics or theology probably not one person out of a hundred would trouble to study it analytically. Ninety out of that same hundred would be interested in the novel that analyzes it for them. More, they would accept the standpoint of the novelist. Herein lies the writer's

responsibility, for any assumption of the Church's attitude is more than that, it is a sacred trust.

"It sounds serious. It is entirely void of humor." The little window in Enid Dinnis' "Anchorhold" is wreathed about with green vines and lies above a rose-strewn garden path. Flipkin frolics in the sunshine there, and more than once the tinkle of laughter rises. There Lady Editha's pride is all forgotten in her radiant peace. No humor? Yet that little window in itself is purest contemplation at one with the grace of Heaven.

Carmichael's Christopher only loses his sense of humor when he forsakes the way of Cressida which was a blessed way. The gentle satire of Lady Poverty is only matched by the Franciscan simplicity with which the Friars respond to it. Both Montgomery Carmichael and Enid Dinnis have caught the sparkling lightness of touch somehow gifted to those whose work is mirror-clear in the joy of Christ, our Lord. Not arrogance, never that, but love. There lies truth in smallest compass.

Time undoubtedly was in which the religious or Catholic novel was taboo. That was in very pre-war days. Perhaps it is better to say it was before the coming of the legion of angels, before the merciful ministrations of The White Christ. However it be, it was before men began to think. Naturally there are religious novels and religious novels. There are stories that are stories, there are tales that are literature, there are romances that are classics, Catholic, essentially Catholic romances, under no guise other than that of themselves, under no camouflage. And—in these times in which men have learned to think, the heart of most Christians thrills at sight or sound of them. It is very simple. One loves to look at pictures of familiar places, one listens entranced to familiar music, the older its melody, the more entrancing it is. One wants the old stories, over and over again if one be a child. Just so, the things that are familiar to a Catholic appeal to him. The intrinsic dedication of every Catholic novel is—to the Best Friend of the reader. Why not be interested?

Today's interest may be strong, but in the tomorrow—far-off tomorrow when religion shall be the all and sum total, the paramount adventure of a more enlightened era, then shall the Catholic novel come into its own. The novelist of today will not be, when the camps are lighted. But the novel will be. Posterity will be. Today's reading public may not have contributed very much to the material success of the writer. But tomorrow's public will have a different point of view, and because the conscientious Catholic writer was quite willing to forego the lesser gain, posterity will be richer in treasureful romance. After all, in the long run the religious novelist who has stood firmly on principle, will not have been the loser.

[Mrs. Borden is the author of the following books: "The Candlestick Makers" (1923); "The Gates of Olivet" (1924); "Gentleman Riches" (1925); and is the translator of "The Centurion," by Sir Adolph Routhier.]

REVIEWS

The Letters of Bret Harte. Assembled and edited by GEOFFREY BRET HARTE. Boston: Houghton, Mifflin Company. \$5.00.

As these letters of the author of "The Luck of Roaring Camp" and "The Heathen Chinee" are nearly all to his family and intimate friends, they give a good idea of the manner of man Bret Harte was. Sensitive, worrisome, ambitious, devoted to his art, the life he led was a busy one and in many ways a lonely one. For he was separated from his family during practically all the years he filled his diplomatic posts in Europe. While he made friends abroad and got a good deal of literary recognition in England he was never quite reconciled to the fact that his own countrymen refused to acclaim him a great writer. This is the note running through a good part of his correspondence. Perhaps had he stayed at home and battled for recognition it might have come to him. But he needed money and America would not support him and for financial reasons he welcomed a diplomatic post with the consequence that all the writing of his mature years was done abroad. Of no outstanding literary value and contributing little or nothing to our knowledge of places abroad where Harte lived or of the people with whom he came in contact, the chief merit of the "Letters" is that they afford an opportunity to sound the tragic sadness of the great story-writer's heart. Harte died in 1902 and in the twenty-four years preceding he had not once returned to the United States.

G. C. T.

The True Stevenson. By GEORGE S. HELLMAN. Boston: Little, Brown and Company. \$3.50.

The author describes his essay as "a study in clarification" and, on the whole, justly. It is also a study of the obtuseness of literary executors and of the stupidity of some writers of biography. But this stupidity is, in the circumstances, a necessary consequence. If the question be asked why it is necessary at this time to withdraw the veil to show a young libertine where many thought to see a young hero bravely battling cruel fate, the answer is at hand. In the whispering gallery where critics and scandal-mongers congregate, the name of Stevenson has been bandied about these many years, and a black growth of unholy legend has gradually attached itself to the memory of a man who was neither a saint nor a devil. In my judgment Mr. Hellman's frank statements will do much to remove these excrescences. He has had access to sources not known, it would seem, even to Steuart, and is able to quote in part or whole a number of hitherto unpublished letters and verses. The book pleases me because while I never thought Stevenson a candidate for a halo, I am glad to know that many of the backstairs stories told about him are untrue. Perhaps it may please others for the same reason. It is unnecessary to add that the volume was not written for the young.

P. L. B.

The Lives of the Saints. By ALBAN BUTLER. A new edition. Corrected, amplified and edited by HERBERT THURSTON, S.J. Volume I. January. New York: P. J. Kenedy and Sons. \$2.50.

For nearly two centuries Alban Butler's "Lives of the Saints" has been the handbook of hagiography in the Catholic home. The present edition marks the first time that any attempt has been made adequately to revise the original. A reprint of the old work would have been welcome; the revision is doubly so. For besides featuring Saints and Blesseds who have found a place in Catholic hagiography since Butler's time it has modernized the obsolete language of the seventeenth century, has checked back on its contents and has supplemented the biographical sketches by critical notes and source-references. Even the superficial reader must be impressed with the tremendous amount of work Father Thurston has given to the preparation of this volume. About one hundred and fifty of the biographies represent additions or complete revisions. True some readers will be shocked to have notions about some of the Saints to whom they have been devoted upset by the

light that modern historical criticism has thrown upon their lives but neither they nor the Faith can ever suffer from the truth. Plenty still remains that is authentic and edifying to stimulate devotion, to evidence the holiness of the Church, to substantiate miraculous occurrences. What matter that "the best modern authorities incline to the view that little reliance can be placed on the details of the story" of Saint Agnes, or that another biography "seems to present a typical example of a fiction which has been adopted in all seriousness," or that the story of Saint Sebastian "is now generally admitted by critical scholars to be no more than a pious fable?"

W. I. L.

BOOKS AND AUTHORS

For Little Folks.—The Rosary is one of our sweetest devotions. To the end that our little ones may be trained to its significance and method the Sisters of Notre Dame have edited "Thoughts and Prayers about the Rosary" (Benziger, 55c.). There is an illustration for each mystery but with so many beautiful pictures of Christian art at hand it is unfortunate that some were not better chosen. While they may, perhaps, impress those for whom they were intended, several might be better.

"A Parent's Guide to Children's Reading" (Funk and Wagnalls, \$2.00), compiled by Mary Graham Bonner, will be found a helpful guide for directing the reading of the young. In half a dozen chapters the editor discusses various types of books for the child mind and then lists those that she thinks suitable. While the selection in general will be approved Catholic parents will naturally adjust the chapter on religious reading and enrich it by adding selections from the lives of Christ and His Saints to implant not merely correct religious ideals but the highest civil and moral standards as well. For them Father Reville's guide will remain the classic. Even in Miss Bonner's fiction list which is quite extensive, there is a woeful lack of mention of Catholic authors though they are certainly numerous.

From Protestant Sources.—Founded on the fundamentally false notion of the cave man before Adam, it is hard to see the consistency of dedicating a volume to a society that calls itself Christian. Yet this is what George Frederick Wates has done in "Progress and the Past" (American Branch, Oxford University Press, \$1.75). Its value may be judged by the fact that the author assumes the dependency of the Mosaic Code on that of Hammurabi and the syncretic nature of Catholicism. For Mr. Wates the Old Testament has a substratum of truth. He ridicules patristic and other allegorical interpretations of Scripture, forgetting how Christ Himself interpreted His own parables. He is bold enough to assert that the view that this material world is essentially evil was held "by most of the exponents of Christianity for at least a thousand years." The monks, as a class, are "foolish and fanatical." The Crusades are a "blundering holocaust of misery and slaughter." Many of the old time-worn anti-Catholic calumnies find a place in the volume—the legend of Leo X "selling indulgences," the story of the Dominican Tetzels, "advertising his indulgence for sins in exchange for ready money," the St. Bartholomew's Day fable. Similar evidences of historical untrustworthiness might be multiplied almost indefinitely, but these will suffice for appraising the volume.

"Great Canadian Preaching" (Doran, \$2.00), edited by W. Harold Young, is a collection of sermons by representative Canadian Protestant divines. The nineteen talks that make up the volume have been selected from widely differing denominational pulpits, but they all evidence scholarship, polish, earnestness and zeal. Evidently the pulpits of our Canadian Protestant neighbors have not yet degenerated to the antics and vaudeville that are criticized in so many American churches. One notes however a tone of compromise in most of them:—one religion is as good as the other, and there is a marked weakness in handling moral problems.

Hills of Rest. The Golden Squaw. The Root of All Evil. Lolly Willows. The Sloane Square Mystery. Carib Gold. The Sungazers. The Altar of the Legion.

There is good, clean romance and a Catholic atmosphere in "Hills of Rest" (Chicago: Meier. \$1.50), by John M. Cooney, but unfortunately very little more. The situations and action are so highly improbable that the reader almost feels he is being toyed with by the author. "Hills of Rest" contains material for a fascinating novel but evidences crude workmanship in its use.

Outstanding among the romantic characters that make up the Indian annals of America is Mary Jemison the little Irish girl who was stolen by the Senecas from Buchanan Valley, Pennsylvania, in 1758. "The Golden Squaw" (Dorrance. \$2.00), by Will W. Whalen, has her for its heroine. It is a story of Indian and White and particularly of the white girl, become Indian, yet preserving the old Christian principles taught her by her father. She never wavered in her belief in the Divine Christ. Her story is a remarkable one, well worth the telling.

The age-old truism that the lust for gold hardens the heart to the finer things of life, that money is no guarantee of happiness and that the tenure of riches is always insecure, is the basis of "The Root of All Evil" (Doran. \$2.00), the latest novel of J. S. Fletcher. Despite the antiquity of the plot several unusual situations which the author creates and a felicity in character delineation make the story enjoyable reading for those who find diversion in mystery and adventure.

"Lolly Willows" (Viking Press. \$2.00), is the subtle romance of a charming spinster of modern England. Of its three sections the first two are much after the manner and beauty of Jane Austen but in the last Sylvia Townsend Warner, while sustaining the literary richness that goes before, cuts out for herself an unexpected, though not entirely novel, path. She has written a provocative story with a deliciously delicate humor. Catholic readers will wish that the reference to the Immaculate Conception had been omitted.

Did Rollo Brannock poison his uncle, Sir Nicholas Brannock, is the question that "The Sloane Square Mystery" (The Dial Press. \$2.00), does not answer, like all good mystery stories, until the very end. However there is plenty of exciting reading between the covers of the book, and Herbert Adams, the author, knows how to weave a tale replete with many a human touch. That the story is improbable does not make it the less interesting.

A real old-time pirate story is a comparative rarity nowadays, so we welcome "Carib Gold" (Bobbs-Merrill. \$2.00). Ellery H. Clark paints Captain Barclay in traditional fashion, but in a style that surpasses his predecessors in this field. Told in the first person, like Lorna Doone, the narrative runs along, a plain unvarnished tale, but there is gripping interest that holds one enthralled until he has turned the last page with the one regret that the story wasn't longer.

Three care-free adventurers of the genus "Hobo"—a whimsical philosopher, Bill Morningstar; a tired business man, Aloysius; and last but not most important, Jinglebob, a foot-loose poet in search of his Penelope; these three droll companions and the various adventures they meet with are to be found in H. H. Knibbs' "The Sungazers" (Houghton, Mifflin. \$2.00). Adventure and love crowd on each other's heels, but at last love is triumphant. The rejuvenated Aloysius goes back to his money bags and militant wife, Jinglebob finds his Penelope, and only old Bill Morningstar is left, and he picks up his blanket roll, nods casually, and strides out.

When the traditional Lord of Lyonesse sank beneath the waters that lap the shores of southern Wales there passed out of existence the last of the Roman colonies established in Britain. But the days that preceded were marked by noble efforts on the part of men, proud of their Roman blood, to stem the tide of Saxon invasion. A part of the stirring story is told in "The Altar of the Legion" (Little, Brown. \$2.00), by Farnham Bishop and Arthur Brodeur. More concentrated action would have ensured greater effectiveness.

Rodomont. The Golden Beast. Uprooted. Triumph. George Westover. The Deep Seam. Stanley John's Wife. Shepherds.

The dispatch of two secret and important messages to one called "The Nameless Exile" and detained a prisoner at Mont St. Michel in the time of Louis XIV gives rise to unforeseen and hazardous adventures. A detailed account of these startling developments forms the substance of H. Bedford-Jones' latest novel "Rodomont" (Putnam). The style of the book is too strongly suggestive of a "thrilling movie" to have literary charm, while the unsympathetic and even cynical attitude of the author toward the prevalent religion of the period indicates that his sources are tainted.

"The Golden Beast" (Little, Brown. \$2.00), E. Phillips Oppenheim's newest story, is concerned with the family of Baron Honerton, a wealthy Jewish merchant of London, who, in revenging the death of an erring son, precipitates a series of disastrous consequences for several of his descendants. Three mysterious disappearances, as baffling to Scotland Yard as they are to the family, are eventually cleared up in a fashion that is neither hackneyed nor likely to tax the reader's credulity.

One feels that the characters in Brand Whitlock's "Uprooted" (Appleton. \$2.00), run true to type, albeit some of them do not prove flattering to the average American's concept of his countrymen as they transplant themselves to European soil. Betty Marsh, breezy as she is pretty, as she moves about in Paris and on the Riviera, is in the foreground. The emotions she stirs in the hearts of her sundry admirers furnish the gist of a story which the author tells in his wonted clever way.

For those who like to take their history in diluted form "Triumph" (Dutton. \$2.00), by Leonie Aminoff, will no doubt prove acceptable. It is concerned with Napoleon as First Consul, with special attention to the caprices of his wife Josephine and the intrigues of his too dependent relatives. The picture of the social condition of the period, symbolized in the nervous, snappy style of the author, is decidedly oppressive, while the domestic life of Napoleon, at least as here portrayed, is simply sublime in its utter dullness. The author is to be commended for not emphasizing the uglier moral aspects of the times.

In "George Westover" (Macmillan. \$2.00), Eden Phillpotts has handled a somewhat meagre subject with a literary skill beyond the average. It is a chronicle of the doings of a Victorian aristocrat after he had finished his life's work as a judge in India and returned to England. Financial reverses force him to a modest abode but his childish carelessness of money is a constant source of worry to his very practical eldest daughter. Eventually this young-old man invites disaster by another matrimonial venture but his rashness wins him just the partner he needs.

"The Deep Seam" (Houghton, Mifflin. \$2.00), by Jack Bethea, is advertised as a thrilling romance of the coal country. It is thrilling; it is a romance; it does give an excellent picture of the coal caverns. Moreover, it tells the tale of a man who lost and regained self-confidence. The only spot on the sun is this: one of the parties to the romance is already married and the author makes no attempt to rid his story or his heroine of an inconvenient husband.

"That there is no fool like an old fool" is deliciously proven by Katharine Taylor in her novel "Stanley John's Wife" (Doran. \$2.00). It is the story of an egotistic, selfish, and self-centered husband, who thinks that he is a profound thinker, but isn't. His wife who is wise, unselfish, and who thinks of herself last, saves him when his emotions make a fool of his reason. The author has drawn her characters with a sure hand. It is a story that would make good reading for the multitude of Stanley Johns among us, but then perhaps one half of one per cent would see the application.

Marie Conway Oemler has written in "Shepherds" (Century. \$2.00), a story of the beauty of poverty. It is the tale of a good minister and his poor parish. A little boy tells the tale and a little girl's diary forms part of it. While not as good as the popular "Slippy McGee" by the same author, it is to be recommended as an example of simplicity.

Communications

The editors are not responsible for opinions expressed in this department

Father Tabb Not the Author

To the Editor of AMERICA:

Doubtless you have received many answers to the recent inquiry about a quatrain, in regard of which the conjecture associated the name of Father Tabb. If, however, the responses did not reach your *sanctum* directly, it is advisable for me to report at least two of the replies. The immediate settlement of the question of the authorship will forestall the possible mistake of attributing the quatrain to Father Tabb. The author is Edith M. Thomas; and following is the correct version. For Father Edward Gallagher of Boston wrote:

I asked Father Tabb in 1903 to write something in my autograph book, and this is on the page:

CREMATION

'Tis the voice of the flying fire;
"Mount higher!"
'Tis the voice of the dying ember;
"Remember!"

EDITH M. THOMAS.

A similar instance deserves to be noted. A sweet lyric by Louise Imogen Guiney, "The Little Cares That Fretted Me," has for years been erroneously attributed to Elizabeth Barrett Browning. Even an American Ph.D. has repeated the error in a recent anthology.

From the letter of Father Michael Lyons of Indianapolis, I wish to quote (*permissu auctoris*):

May I add that your query aroused a flood of tender memories, the precious heritage of six happy years at the old St. Charles. There was a something about the old place which held me from the start. Perhaps it was the *esprit de corps*; or the dear, quaint Sulpicians of the older generation; or the fine fellowship in my own class of '93; or the all-pervading appeal of ancient tradition. And certainly my close association with dear Father Tabb was a blessed privilege.

The excerpt, it seems to me, serves to point a moral as well as to adorn a tale. It is the affectionate language of tender memory; and both that language and memory are effects of the intimate life which is the privileged possession and vital force in the old-fashioned, yet ever-youthful, "classical college," be it small or large, remote in country acres, or crowded in city squares. It has ever been and still is the ground, both in plan and achievement, of a liberal education in the ample sense of that term; its belle lettres and science and philosophy uniting to perpetuate the best traditions of humanity—the humanities.

While the later *curricula* in many colleges have their multiplied and divisive "departments," and these specialist 'ologies point towards benefits in material service, still it is a pity that they are crowded to the college campus, and that patient time is not first allowed for the fundamental exercise and attainment of a liberal education. The numerous "departments" may load the brain like a sponge; but "the little old school" breathes a wholesome atmosphere into the mind and heart of the man, for his own welfare and the well-being of his community. He speaks forever the affectionate language of tender memory.

Worcester, Mass.

MICHAEL EARLS, S.J.

Catholic Broadcasting in California

To the Editor of AMERICA:

Your article "Catholic Broadcasting" in your issue of February 20 was most enjoyable, but it needs to be supplemented by a statement of what has been achieved on this side of the continent in Catholic circles.

Very Reverend Father Mallon, who is head of the Paulist Fathers in San Francisco, is a very progressive man. He has not only rebuilt the old Cathedral, practically doubling its former capacity, but he is ever ready to adopt the latest ideas if they will advance the cause of religion.

As long ago as last Easter he arranged to broadcast the sermons

during the three hours' service on Good Friday and the sermon on Easter. The announcement that he would do so led pastors in small country churches, where there would have been no service on Good Friday, to suggest to their congregations to assemble in their churches and by means of the radio and a megaphone the congregations were not only able to assist at the sermons, which they heard perfectly, but to join in singing the hymns. Thus while the congregation in Old St. Mary's was singing the hymns between the seven sermons, the congregations all over the State who were "listening in" joined in too and sang with the music as it came to them over the wire.

In remote country places, people, non-Catholics as well as Catholics, assembled at the neighboring farm houses and heard the sermons and services. Thus a vast audience not present in the church, where the sermons were delivered, participated in the services.

Father E. J. Mullaly, a Paulist from Chicago, was the pioneer radio-preacher of California. Later, when the city of San Francisco celebrated its Golden Jubilee, the Rev. Joseph Stack, S.J., delivered a sermon, the first Jesuit to speak over a radio in California from the pulpit of Old St. Mary's. Father Gillis, editor of the *Catholic World*, delivered a series of sermons during a non-Catholic mission that were broadcast, and this year the Good Friday and Easter sermons are to be sent out over the air.

Father Mallon in remodeling the "old church" built a special room for broadcasting and at no distant day expects to have a broadcasting station on this side of the continent similar to the one his fellow Paulists have in New York.

San Francisco.

J. F. C.

A View on the Check-Off

To the Editor of AMERICA:

I desire to thank you for your courtesy in publishing in your issue of March 6 my recent letter regarding the coal strike. I am pleased to see that you agree with me that, generally speaking, it is better to arbitrate than to strike. As to the contention of the Union leaders that the check-off was morally necessary for the preservation of the Union, I would say that it is perfectly evident that the check-off was a clever device by which every worker was forced to belong to the Union and to pay his dues whether he so wished or not, and by which the employer was forced to collect the dues. There was neither moral necessity nor even moral justification for such a system. It was an unjust and tyrannical exercise of power by the Union which in the end will bring to the Union only discredit and public condemnation, and probably eventually weakness and disintegration.

Buffalo.

FRANK H. CALLAN.

Health and Mortification

To the Editor of AMERICA:

A striking example of the general healthiness of Religious devoted to a life of much prayer and severe austerities is the Poor Clare Monastery of Evansville, Indiana. This convent was founded in 1897, and since that date has seen the deaths of only three of its members. The foundress, the saintly Mother Mary Magdalene, died in 1905 at the advanced age of seventy-two, forty-one of which were spent in Religion. Two others died in 1907 after a few days illness and within a week of each other.

At present there are forty-two in the community. These nuns observe a continual Lent and a perpetual abstinence from meat, rise at midnight, go barefoot, and practice other austerities which to those in the world seem very severe.

In spite of this rigorous regimen all the nuns are able to follow the common life, with the exception of the Sisters under twenty-one who are not obliged to conform to the full requirements of the Rule in regard to fasting. The infirmary in this monastery is empty of patients; and tuberculosis, the parasite of weakened constitutions, has never been found here since the foundation.

Judging from the ages attained by European Poor Clares, it would not be too much to expect many of these Religious to reach their ninetieth year, or even a more advanced age.

Doctor James J. Walsh has called attention to the longevity of the Trappists, another Order in which a continual fast and abstinence is obligatory. These, he states, are noteworthy for their exemption from certain diseases, especially cancer, that scourge which carries off 100,000 Americans yearly.

One is reminded in this connection of the assertions of St. Teresa of Spain and of our more recent Father William Doyle, S. J., that they were sensible of a decided improvement in bodily health when they gave themselves generously to the practices of exterior mortification. Present-day science is daily becoming more convinced of the influence of a strong mental ideal over the physical constitution.

Protestants who are disposed to condemn the monastic idea as unnatural, despite the counseling of Christ, must be surprised to note how tardy nature generally is to wreak its vengeance on the Catholic ascetic. Death is the wage of sin, and life appears to be the reward of mortification.

Florissant, Mo.

L. S. J.

Mr. Belloc's Contributions to Current Literature

To the Editor of AMERICA:

Just as a reminder of the "benign dispensation of Providence by which men disagree," from which Pudd'nhead Wilson drew such a satisfactory lesson, I write to oppose my opinion to that of Mr. Kavanagh, published in your number, March 13, relative to Mr. Belloc's article on the novel which appeared in your number, February 27.

I consider Mr. Belloc's covering of the subject of the current novel one of the most thorough, considering its brevity, and one of the most instructive articles to which AMERICA has treated its readers in many months. Mr. Belloc knows his America as well as he knows his England. There are few if any publicists in the language who have more practice in meeting the people of both countries, as a writer meets and studies his readers, than he. True to his intense and deep-rooted Catholicism, he studies his public with a view to coming at what it needs rather than what may please it.

Despite his proneness to be candid rather than to fawn for thrift, it is doubtful that any writer in either country has a better vogue in this time than Mr. Belloc. So far from his being moved by jealousy of novel writers, as Mr. Kavanagh rather too freely "takes it," he has very well established a position in the literature of his generation which the very best of novelists might have a right to envy. Surely it is disagreeable to suspect that such a man could be "peevish at the success that modern novels and novelists are enjoying."

His voluminous contributions to the best of current literature, his sturdy contentions for truth against the flow of plausible and popular sophistries which either neglect or violate the truth, are ample proof of the wildness of Mr. Kavanagh's ascription of motive. Even in his brief article on the novel, he furnishes by inference proof of his statement that "the habit of reading, when you do read, thoroughly—and of reading matter which will make you think—has declined. It is further declining." In his general writing in the field of history he has proved abundantly that "the old generation of peasants were far and away keener and more intelligent, more active in mind, than the young people of our present town populations who have come under the steamroller of the Education Acts." He has proved that the cause, at least the greatest contributing cause, of the intellectual slovenliness and concealed disdain of "intelligent concentration," which is so generally recognized as a trait of our time, is the "modern elementary education imposed by the State."

To be candid, I do not recall in all my considerable following of Mr. Belloc that he ever committed himself to the same length of statement of opinion or of fact as Mr. Kavanagh and quit it with so utter want of proof as does Mr. Kavanagh. "Uninter-

esting and uninspired drivel," says Mr. Kavanagh. Indeed. Would he have interesting and inspired drivel? Or is it that the "acute pain in the neck" afflicts his pen as well as himself? To make use of his own rather strained elegance, "I confess the general tone of his essay distinctly conveys that impression."

Okmulgee, Oklahoma.

J. J. MORONEY.

Honest Profit From Writing Books

To the Editor of AMERICA:

I have been very agreeably impressed by what Miss Kathleen Norris said of the relation between the part played by the Catholic religion in modern fiction and that belated slogan: "What the public wants." This was particularly enlightening in reference to her "Little Ships."

It may be of interest to some of your readers, and to Miss Norris herself to know that one Thomas Fuller (1608-1661), an English prose writer of no inconsiderable merit but unfortunately unknown today (*Vide* appreciation by Coleridge), is credited with the doubtful distinction of being the first man of letters in England to adopt the writing of books as a livelihood. That fact makes any mention of his opinion of the relation of writer to public, in view of the selling qualities of his works, a matter of moment. Here is what Fuller says in the introduction to his history entitled "The Worthies of England":

Cato, that great and grave philosopher, did commonly demand, when any new project was propounded to him, *Cui bono?* What good would ensue in case the same was effected? Know then, I propound five ends to myself in this book: first, to gain some glory to God; secondly, to preserve the memories of the dead; thirdly, to present examples to the living; fourthly, to entertain the reader with delight; and lastly (which I am not ashamed publicly to profess) to procure some honest profit to myself.

Many of our popular fictionists and playwrights could with accrued advantage to modern fiction, take these words to heart.

Cincinnati.

R. R. MACGREGOR.

Aiding a Convert

To the Editor of AMERICA:

I would draw your attention and the attention of your readers to two interesting conversions to the Catholic Church.

Rev. Herbert Butler of Christ's Protestant Episcopal Church, Burlington, Iowa, and his wife were received into the Catholic Church on Monday, March 8. Their conversion has aroused a great sensation in their native town and State, indeed, Rev. Thomas F. Galligan, of St. Paul's Catholic Church, Burlington, reports to me that the non-Catholics of Burlington "are stunned" by Mr. and Mrs. Butler's becoming Catholics.

As you are doubtless well aware, there is intense and bitter antagonism to the Catholic Faith in Iowa. The newspapers of Burlington and elsewhere published venomous attacks on Mr. and Mrs. Butler, for their courageous step in entering the Church. The feeling is such against Mr. and Mrs. Butler that it is impossible for him to obtain work in Burlington. He is absolutely without means, and has his wife and mother to support. He has sacrificed all for conscience' sake and now finds himself in a grave financial predicament.

Rev. Father Galligan of Burlington has requested The Catholic Converts League to do something to assist these new converts, and I feel that your readers will surely desire to help Mr. Butler in the desperate position in which he finds himself. It should not be said that help was not rendered to a Protestant minister and his wife who became Catholics by those who have the good fortune to belong to the Faith which two brave people have just discovered.

The Catholic Converts League of New York has opened a special fund for the purpose of aiding Mr. Butler. Contributions should be sent to The Catholic Converts League, 1049 Park Avenue, New York City, and checks and money orders should be made payable to the same.

New York.

LOUIS H. WETMORE.